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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
 VOLUME XLVI

JACKSON, MISS. January 24, 1924

NEW SERIES
 VOLUME XXVI No. 4

Georgia Baptists voted to give to benevolence in the state fifty percent, and the same to South-wide objects.

Dr. Carter Helm Jones of First Church Philadelphia has been called to Second Church, Atlanta, to succeed Dr. H. A. Porter.

Two members of Congress, one United States Senator and three governors of states have agreed to speak at the South wide Convention for Baptist men in Memphis February 12-14.

We regret to learn of the destruction by fire of the church at Lawrenceburg, Ky., of which brother R. Q. Leavell is pastor. The damage is estimated at \$20,000 with something over half of this amount covered by insurance.

The Second Baptist Church of Jackson has put the Baptist Record into its budget and will send the paper to every family. This is probably the largest list that we have had and it is an evidence that this church is swinging out into the great world-wide work of a church.

Some two months ago a man in Boston offered a \$200 prize for the one suggesting the best name for those who affect to despise the prohibition law. There were 25,000 suggestions given, two of which were that such people be called "scoff-laws", and this won the prize.

Pastor B. H. Lovlace is preaching a series of sermons on the "Life of Christ," following the gospel narratives. It is of necessity a series of Baptist sermons and they are interesting and effective. It was our privilege to hear three of them recently on John the Baptist and the Baptism of Jesus. How long since have you heard or preached on baptism?

The Episcopalians are trying to smother up the smoldering fires of heresy among them which have broken out occasionally; rather they are adopting the Christian Science philosophy of denying that there is anything worth speaking about in their differences. But it will never be cured in that way. Belief in the supernatural and denial of it cannot live in peace among them any more than they can with other folks.

Truth's like a torch; the more it is shaken the more it shines. Give it a shake every chance you get; some people don't like any sort of discussion, and are offended at the earnest advocacy of any truth. No man who doesn't love to proclaim the truth really in his heart loves the truth. Controversy can be and ought to be Christian and courteous, but the man who always wants to put the blinkers on truth hasn't got the truth; he has something else.

One of the colored brethren attending the Bible Institute in Natchez last week told this story of a negro preacher. In the days of long ago when there were saloons in Jackson the preacher was attending a convention in the capital. He was overtaken by a thirst for whiskey and, to avoid scandal, disguised himself by putting on an old jumper and pulling his suspenders over it. He walked into the saloon and the bartender said, "Good mornin', parson, what can I do for you?" Caught in his disguise the preacher stammered, "Suh? Yes Suh! A seegyar, please suh!"

When you get a Baptist to subscribe for the Baptist Record you have started him to growing and enlisted him in the whole program of kingdom work. This is the month set apart by our Board for getting subscriptions. Lay down the barrage by a good talk on Sunday for the Record, and send your committee over the top to get every man a captive subscriber. The sooner you do it the quicker it's done.

The striking of a gas well on the campus of Russell Creek Academy at Campbellsville, Ky., is regarded as equivalent to \$40,000 in endowment.

The Secretary of the Northern Baptist foreign mission society is visiting Japan where new problems have been precipitated by the earthquakes.

The Executive Board of Sulphur Fork Association in Kentucky passed resolutions highly commendatory of brother W. E. Hardy, who has just come to his field in Tate County.

Does a news item from somewhere also remind you of some good thing on your field that has not been told? Others would be helped of knowing of it. The Baptist Record is at your service.

Rev. W. P. Price has resigned the pastorate of First Church at Bessemer, Ala. He is a mighty good Mississippian and would be a good man for our people to bring home.

Dr. A. T. Robertson gave a series of lectures on Romans in the First Methodist Church, Birmingham. How this could be done without an explosion or a wholesale baptizing is beyond us.

The Worlds Alliance for International Friendship through the Churches has approved the plan which secured the Bok prize and will work for its adoption, or the adoption of something practically along this line.

The "dark horse" from Florida who has been nominated by Mr. Wm. Jennings Bryan as the Democratic candidate for president of the United States is Col. A. A. Murfree, president of the present Florida Baptist Convention.

If the reports in the daily papers are to be credited the Presbytery of New York has given its endorsement to Dr. Harry Emerson Fosdick and its approval of his denial of the virgin birth and the substitutionary atonement. This seems to bring this particular presbytery into a position of rebellion against the General Assembly of the Northern Presbyterian Church. The fight is probably not ended.

If we were a cartoonist, we should like to draw a picture of the "American Churchman", whom some "sectarians" call Episcopalians, complacently saying, "Lord we thank thee that we are not as other men are", as he casts a side glance at the contending fundamentalists and modernists in other churches, and then suddenly his devotions are interrupted by the bursting hand grenades of Percy Stickney Grant, Mr. Heaton, the Bishop of Massachusetts and the answering bomb of the Bishops' Pastoral, which was shot at the heretics.

Why is it that in Russia anybody who comes into the kingdom and joins a Baptist Church becomes a personal evangelist while in many mission fields the whole bunch has to be dragged along after they are saved? Were they born in a cold storage room?

Dr. Ray Palmer will preach Thursday, January 24th, at 6:00 P. M. over Radio of Kansas City Star, (Kansas City time). Theme: "What Think Ye of Christ?"

All who hear please write Dr. Palmer, Gen. Del., Kansas City, Mo.

The church at Terry is enlarging its building at a cost of about \$5,000. The improvement will give a larger auditorium and rooms for all departments of the Sunday School, ladies room, social room, etc. Pastor L. G. Cleverdon is held in high esteem for his leadership.

Last Sunday two deacons, fine business men who have been growing in grace were added to the list of officers, brethren J. W. Grantham and George Birdsong. The editor had the pleasure of preaching the ordination sermon.

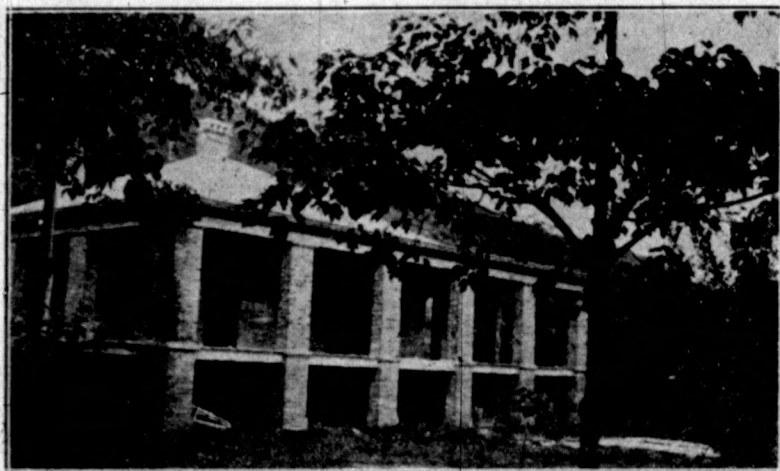
The High Church Episcopalians do not allow themselves to be called Protestants. They are Catholic. So they do not accept the slogan of "The Bible and the Bible alone, the religion of Protestants." They put the authority of the "church" above that of the Bible. One of their preachers does not have to accept the doctrine of the virgin birth because it is taught in the Bible. But now they are in the middle of a worse fix because their clergy who reject the virgin birth are in rebellion against the age long teaching of the church. So that they have jumped out of the frying pan into the fire.

Pastor W. M. Bostick, of Bellevue Baptist Church, Memphis, has many friends in Mississippi who rejoice with him in the blessing of God on his work. The congregation will get into the new church the first of April. It is one of the most attractive in the South, seating 1,000 people. A \$15,000 organ has been installed. The Sunday congregation and Bible school have doubled in three years. He is looking for a big bunch of men to attend the South-wide meeting for Baptist Men in Memphis February 12-14—men from all callings, trades and employments. Also Billy Sunday begins a meeting in Memphis April 15th. For both these meetings earnest prayer is asked.

The Congregationalist says:

Dr. Charles M. Sheldon, author of "In His Steps," evidently does not take much stock in "the menace of the sermon," except as the sermon is menaced by other things. He has suggested as his own epitaph these words:

"Here lies a man who thought he had a sermon to preach. He longed to preach it, but he was killed by the 'preliminaries'—organ prelude, doxology, invocation, response, solo, responsive reading, anthem, hymn, duet, Scripture, prayer, response, second anthem, notices, solo, offering, offertory-prayer, gloria hymn, sermon, hymn, benediction, postlude." Dr. Sheldon says that the minister watches the hands of the clock move around to about 11:50 and then begins his sermon with the knowledge that he "must close on time."



UNFINISHED MISSION RESIDENCE WUCHOW, CHINA

I am enclosing herewith a picture that tells the story of the unpaid pledges to the 75 Million Campaign in a vivid way on the Mission Fields. This is a house begun last year for a missionary in Wuchow, China. It is unfinished and unoccupied. It will take \$1,000 Gold Dollars to finish the work. The Foreign Mission Board has been unable to meet the mission's request for this amount. In the meantime two missionaries are living in small wooden houses that were built as "temporary houses" in 1916. These houses are cold in winter and hot in summer. The tropical sun beats down on the wooden weatherboards and the thin tile roof making it a veritable hot-house. But we are ready to suffer this and more for His work in China.

Very cordially,
GEO. W. LEAVELL.

DR. SCARBOROUGH CALLED TO LEAD BAPTISTS IN RAISING \$27,000,000 IN 1924

By Frank E. Burkhalter

With \$48,172,806.72 raised on the 75 Million Campaign to December 1, 1923, and with \$27,000,000 additional needed to complete the original Campaign goal of \$75,000,000, the Conservation Commission has enthusiastically resolved to perform this task and called to the leadership of this finish-up program, Dr. L. R. Scarborough, who was general director of the campaign for subscriptions and has served as chairman of the Commission since that time. Dr. Scarborough has agreed to forego many other important matters and will come to Nashville February 1 and direct the general work from the headquarters office.

Here are the resolutions on the subject that were offered by Secretaries C. M. Thompson, C. E. Maddy, and R. B. Gunter, with Dr. G. H. Crutcher, and which were adopted by a rising vote of the Commission:

"Recognizing the great importance of the last year of our 75-Million period and believing that we should put forth every reasonable human effort to guarantee success, resolved

"That, It is the sense of this committee that Dr. L. R. Scarborough should be requested to come to this office at Nashville at the earliest possible date and that he should be authorized to organize such an office force as he may deem necessary to put over a vigorous campaign of organization, information, inspiration and correlation.

"Resolved, Second, That we request Dr. O. E. Bryan and Mr. Frank Burkhalter to co-operate in every way practicable with Dr. Scarborough in this colossal task.

"Resolved, Third, That we appeal to all the employees of the General Boards, the State Boards, presidents of colleges, editors of denominational papers, and superintendents of denominational agencies to co-operate in every possible way

with the plans adopted by this Commission for the completion of the task.

"Resolved, Fourth, That we here and now pledge ourselves to these brethren mentioned above and to our denomination to give ourselves unreservedly and heartily to co-operate with them in the completion of this, the mightiest task to which we have ever put our hands.

"Resolved, Fifth, That we express our appreciation of the action of Dr. O. E. Bryan in remaining by the Campaign program in face of an urgent call to an inviting and responsible position in one of our states."

The contributions to the Campaign have come from the various states in the following amounts: Alabama, \$2,206,071.05; Arkansas, \$1,667,304.13; District of Columbia, \$233,827.81; Florida, \$796,782.73; Georgia, \$4,389,440.02; Illinois, \$564,416.95; Kentucky, \$5,191,181.78; Louisiana, \$1,195,977.19; Maryland, \$599,451.11; Mississippi, \$2,494,286.79; Missouri, \$2,020,075.46; New Mexico, \$199,325.22; North Carolina, \$4,089,732.45; Oklahoma, \$1,206,943.76; South Carolina, \$4,002,527.60; Tennessee, \$3,117,153.25; Texas, \$7,320,697.61; Virginia, \$5,184,03.76; Specials from all sources, \$1,693,608.04. Total, \$48,172,806.72.

COMMITTEE PROCEEDS ON PLANS FOR SOUTHWIDE HOSPITAL AT NEW ORLEANS

By Frank E. Burkhalter

Definite action toward the erection of the Southwide Baptist Hospital at New Orleans was taken by the newly-formed Hospital Commission of the Southern Baptist Convention, at its Nashville session, when a building committee was named and empowered to employ an architect to draw plans and specifications for the first unit of the institution. These plans will be ready for presentation to the Commission at its next meeting in Atlanta, May 13.

On the building committee were named Dr. P. I. Lipsey, Jackson, Miss.; Dr. L. J. Bristow, Selma, Ala.; Dr. E. D. Solomon, Shreveport; A. E. Jennings, Memphis; and Dr. F. S. Groner, Dallas. An advisory board of Louisiana citizens was also named, including Lee McDonald, Cicero Ramsey, Dr. W. W. Hamilton, and O. L. Bumway, all of New Orleans and Dr. M. E. Dodd, Shreveport, and C. M. Managan, Lake Charles.

The Commission named a committee to make a survey of the Baptist hospitals and the general hospital conditions of the South, and at the meeting of the Southern Baptist Convention it will recommend a general hospital policy for the consideration of that body.

Under the action of the Southern Baptist Convention at Kansas City, in May, the Home Mission Board was instructed to provide \$250,000 toward the first unit of the New Orleans Hospital, after which that board's responsibility toward the new institution will cease. Louisiana Baptists are requested to provide \$100,000 for the first unit. The remaining funds will be provided out of the next program to follow the completion of the 75 Million Campaign.

HAVE SOUTHERN BAPTISTS A VITAL FAITH?

By Frank E. Burkhalter

Their sound doctrine has long been the pride and boast of Southern Baptists.

But the time has arrived to determine whether they can match their good doctrine with an equally good faith. In other words, are we as a people prepared to test out God's promises at their face value?

On the 75 Million Campaign over \$48,000,000 cash has been paid in. God has accompanied our gifts by such marvelous expansions and blessings as we have never known before.

We are now faced with the necessity of raising \$27,000,000 additional in 1924 if we attain our original Campaign objective and take care of our missionary, educational and benevolent enterprises as we ought.

A big task, you say? Compared with what we have done in other years, yes; but compared with our ability, no. If Southern Baptists as a whole gave only a tenth of their income to God they would place in our denominational treasury each year not less than \$150,000,000. Our Campaign objective for the last year is less than one-fifth of this amount. Surely we can afford to give two per cent of our income to missions and benevolences!

But if the task looms large, look at whom we have for a partner, even God, and he is challenging us in Jeremiah 33:3 to call upon him in just such an emergency, in the following language: "Call unto me and I will answer thee, and will show thee great things, and difficult, which thou knowest not."

"With God all things are possible."

It was in the hope of bringing our people into a new and more intimate relationship with God and leading them to match their ability to win with the will to win that the Conservation Commission asked the churches throughout the South to observe the first week in February as one of prayer. If our people will come together at this time and lay hold of God's precious promises he will not only give them a financial victory, but such a spiritual blessing as they have never known before.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 4th TO JANUARY 1st

	1924	1923	1922
Alabama	27,710.03	29,872.67	37,378.77
Arkansas	15,592.45	27,680.43	736.50
Dist. Columbia	11,082.73	9,837.30	13,985.60
Florida	12,303.25	11,358.94	13,676.27
Georgia	73,116.20	59,942.40	83,130.77
Illinois		100.00	2,720.00
Kentucky	71,091.88	55,032.73	81,196.89
Louisiana	13,026.63	11,239.29	10,586.54
Maryland	16,360.00	17,040.00	15,790.00
Mississippi	37,032.81	34,029.88	39,665.67
Missouri	20,265.71	19,641.32	6,570.21
New Mexico	2,522.00	3,100.00	3,510.00
North Carolina	101,373.41	94,508.05	54,506.53
Oklahoma	11,032.12	4,997.17	1,860.49
South Carolina	117,595.79	95,225.00	76,834.88
Tennessee	44,005.00	18,974.50	40,264.75
Texas	60.00	231.25	482.53
Virginia	91,887.05	85,816.17	105,716.92
	666,057.06	578,627.10	588,613.32

Dr. George W. Truitt, Dr. E. Y. Mullins, Dr. Len G. Broughton, Dr. A. T. Robertson, Dr. Curtis Lee Laws, have been secured to speak daily throughout the entire session. Rev. John W. Ham, Pastor, is Director of the Conference.

The 24th Annual Bible Conference of the Baptist Tabernacle of Atlanta, Georgia, will convene March 2nd and continue through the 9th, with five services daily. Atlanta Baptists will throw open their homes on the Harvard plan and entertain all of the Baptist Pastors of Georgia.

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1923	1922
872.67	37,378.77
680.43	736.50
837.30	13,985.60
858.94	13,676.27
942.40	83,130.77
100.00	2,720.00
032.73	81,196.89
239.29	10,586.54
040.00	15,790.00
029.88	39,665.67
641.32	6,570.21
100.00	3,510.00
508.05	54,506.53
997.17	1,860.49
225.00	76,834.88
974.50	40,264.75
231.25	482.53
816.17	105,716.92
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Mississippi "Finish Up" Program

BAPTIST 75 MILLION CAMPAIGN

MEN'S CONVENTION

On another page in this issue will be found the program for the Southwide Men's Convention to be held in Memphis, February 12-14. Remember, Mississippi wants to send five hundred men to this convention. Pastors and Laymen, make your plans early. Entertainment will be on the Harvard plan. Write to Dr. W. J. Cox, Chairman Reception Committee, 115 N. Evergreen, Memphis, Tennessee. Railroads will grant one and one half fare for round trip on the certificate plan. Write Dr. R. B. Gunter, Jackson, for certificate.

STEWARDSHIP

The records show that over twenty-six hundred copies of Stewardship and Missions have been used in Mississippi in response to the offer of the Baptist Sunday School Board, Nashville, Tennessee, to give the book free for use in study classes. Pastors and workers who have not availed themselves of this generous offer of the Sunday School Board should organize a class and order the books at once. Your people can never be the same again after faithfully studying this book.

BUDGET

The church that has not put on the budget plan for 1924 should organize at once for putting the plan into operation. The budget plan properly installed and operated will solve the financial difficulties in any church.

BAPTIST RECORD MONTH

Sunday, January 20 through February 24 is Baptist Record Month. Get the Baptist Record into the homes of all your people and you will not find them indifferent towards the 75 Million Campaign or any worthy enterprise. Our slogan from now on will be, "Put the Baptist Record in the Budget". In order to do this your church must first have a budget. However, the Baptist Record can be put into every home in the church by any method chosen by the church and the result will be the same. The point is, put the Baptist Record in the homes of your people.

PRAYER WEEK

February 3-10 has been set apart as the week for prayer for the causes supported by the 75 Million Campaign. These causes are Foreign Missions, Home Missions, State Missions, Christian Education, Hospitals, Orphanages, Aged Ministers. These causes are all important and deserve the prayers and support of every loyal Baptist.

LOOKING AHEAD

Announcements will be made soon of the times and places for nine great regional conferences to be held early in March. Great programs will be arranged for these meetings with the best speakers that can be secured to visit each meeting. Watch for announcement.

Following the regional conference it will be a part of our spring program to have a conference in every association for perfecting plans for the cash offering in April.

First Baptist Church

Tulia, Texas,

January 14, 1924.

Mr. N. T. Tull,

Jackson, Miss.

Dear Brother Tull:—

Recently I bought your book on the Budget System. I have greatly enjoyed it. It has been worth much to me.

In this little book you are rendering an unspeakable service to the denomination at large. I trust that it may have the widest possible circulation.

It was a joy to note from the Record that the Board is giving the book to the pastors. I regard that as a significant step.

With every good wish for you, I am,
Cordially yours,

B. C. LAND.

ANNUITY FUND FOR PREACHERS

Dr. Lunsford gives these reasons for providing an annuity for our preachers.

1. The members of this Fund make direct financial contributions to the same.

2. It is the best way for our preachers to provide a modest competence for disability or old age.

3. It appeals to a class of men who spent years in preparing their lives for the ministry, who are giving all of their time up to the ministry, and are living by the ministry, and its membership is made up entirely of that class.

4. It yields that self-respect which comes from looking after ourselves, and getting ready for our own day of want.

5. It enables our preachers to save something for old age, by a plan of co-operating with the denomination.

6. In the years to come, it is sure to render vastly more aid to preachers and pastors than the Relief Fund. Its membership is now more than two and a half times greater than the number of preachers carried in our relief work. The members of this Fund, however, cannot get their money except upon two contingencies, when they become permanently and totally disabled, or when they reach the age of sixty-eight.

We are now dividing the fund, as between relief and annuities, sixty-forty. That is, we are giving 60% of the money that we are collecting to our Relief Fund, from which we help the old preachers, and 40% to the Annuity Fund.

Our Annuity Fund is now, or will be on January 1st, 1924, at maximum, that is, paying \$500.00 per year. In the meantime we have paid out to the Annuity beneficiaries, only a little over \$6,000.00, since the Board started, while we have paid to our relief beneficiaries \$466,000.00, plus, up to September 1, 1923.

SEEING, HEARING AND FEELING IN CANTON

By W. Y. Quisenberry

I could hardly believe my eyes on reaching Canton after an absence of seventeen years, the evidence of progress were hardly imaginable. Then there were no wheeled vehicles in this city of some 3,000,000, the streets were exceedingly narrow, not permitting such; now there are streets sectioning and intersecting the mighty city from eighty to one hundred feet wide, along which speed high powered and up to date automobiles, and modern trucks, with many rickshaws; yet the patient, persistent, enduring coolie is still crowding these thoroughfares with his bamboo pole to which hang heavily laden buckets and baskets. They are seemingly numberless, it is a marvel that many of them are not crushed in the immensity of the traffic. Along these streets you can see, drawn by some twelve or sixteen coolie women, a kind of two-wheeled cart heavily laden with the materials for the rapidly rising new buildings of modern structure, some as high as ten stories. Many of the canals through this city are being filled and made into modern streets, doing away with their picturesque bridges, and adding to the speed of traffic.

Here now are the conveniences of electric lights, telephones, the telegraph, and wireless stations.

The Western life is mightily stirring in China.

Yes, there are wars and rumors of wars in China at this time, with Canton as one of the chief centers, and yet the masses of China go on with their pursuits of patient industry; they are a people of wonderful, persistent endurance and peaceableness of nature. The only thing needed to make China one of the greatest, if not the greatest nation of earth is the gospel of Jesus Christ, and glory be to God, they are now in rapidly growing numbers accepting Him as Savior and Lord.

My heart was made to sing with rejoicing as I saw the marked progress of our Christian activities here. Every phase of our missionary enterprise has grown beyond my fondest hope. We have outgrown virtually every bit of equipment which we had seventeen years ago, all the churches we had then have been either taken down or rebuilt, or so enlarged as to double their capacity, in some cases many times. The church on the compound seventeen years ago was then worshipping in a mat shed. A few years it got into a brick building, this was soon found to be too small, now this building is being remodeled and enlarged to provide an auditorium that will seat 1,800, and provide for needed Sunday School work. The Graves Seminary which has been thought to be large enough for years ahead has had to give place to a newer and larger one, which this session has an attendance of sixty fine young men studying "To show themselves approved of God, workmen that need not to be ashamed." This building is now ready to receive others who will soon crowd it. How my soul was stirred with gratitude as I looked into the faces of these earnest, purposeful young men, and how I rejoice that P. H. Anderson is taking up the work so gloriously begun by Dr. Graves, and how he and they need the daily prayers of those who will pray for the conquest of China.

Then how the schools have grown! Mrs. Graves' Girls' School had grown to its utmost capacity, having now three hundred young women, and just across from our compound, in speaking distance of this school, the Chinese brethren have built themselves another school for girls, caring for two hundred more. It is packed and yet others are seeking entrance. The Women's Bible School presided over by Mrs. Greene is now in its beautiful new building with one hundred and twenty-six who are daily studying the Bible that they may go out, to give its precious truths to their sisters. How my heart thrilled with joy and hope as I looked into the Boys' School with its more than one thousand students. The Chinese themselves have bought large property adjoining our compound on which they are now erecting handsome buildings, one is just completed which cost \$150,000 gold, with another under construction to cost a like amount. The desire for Christian education is so great that the students are seeking entrance beyond the present ability to adequately care for them. On this Chinese Baptist property there are two temporary buildings in each of which there are ninety-six boys, reminding me of the barracks thrown up to care for soldiers at Camp Lee, Va. In all of our schools in Canton there are 2,202 students. In speaking to the Boys' School I had to take them in sections because the chapel, which is a temporary mat shed, could seat only six hundred. How this school does need at once a chapel. There has been reserved the best lot on these grounds for this chapel, on which it is proposed to erect a permanent building which will provide an adequate chapel and administration rooms. \$50,000 is needed for this building. I feel confident that there are those who will read these lines, who, if they only knew the possibilities for good offered in a building of this kind, would be glad to glorify our Lord in providing the money, and thus encourage the faith of Chinese brethren who have been sacrificing out of their poverty to build up this Boys' School. It will be remembered that this Boys' School was begun and largely controlled by the Chinese brethren themselves; they

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

"PUFFECKLY LOVELY"

It is near the ideal of church life nowadays in most places to be able to say "everything is getting on perfectly lovely." The worst thing that can befall a christian community in the estimation of many people is anything that approaches a disturbance. A difference of opinion is not in good form. A discussion of difference on religious subjects is taboo. You must agree with everybody and co-operate with everybody, Jew or Gentile, Christian or pagan, atheist or Holy Roller. Everybody must co-operate, which means, of course, that nobody must operate. Or if there are matters about which we differ, they are not of sufficient importance to justify mentioning them or it is rather important that you don't mention them.

Now the religion of Jesus Christ has as its motive power the Love of God, that is God's love in our hearts, and nothing that is not done in love is ever done right; nor will it accomplish the purpose of God, or any good purpose. This article is no plea for fussiness nor contentiousness; farthest from all is it to advocate ill humor or ill manners. Neither of these is the mark of a Christian. But this is a protest against the easy going indifference to wrong doing and wrong teaching.

We read recently an account of a football game in which credit was given for defeating a team by the "interference" of the men on the gridiron. Interference is not actually doing the work of putting the ball through the goal, but it is keeping other men away from the one who is putting the ball over. Now we are in danger in our present day religious life and work of suffering for those who interfere and prevent those who are tackling the devil and stopping him in his work. They cry down anybody who seeks to halt the devil in his work.

The devil was never more alive and busy than he is today. He is seeking to destroy the foundations of faith in the word of God, the essential quality of religion and the cardinal facts of the gospel. But according to the conventionalities of polite religious society you must not provoke controversy over matters ecclesiastical. It is bad form. You must keep everything lovely. You must say peace whether there is any peace or not.

There are certain people who are noted for keeping their religion in cold storage and so if any differences threaten people who are called Christian, they immediately order an ice pack for the patient. An operation for appendicitis has sometimes been delayed by an ice pack, but is almost sure to come later on, and maybe the worse for a delay. There are some people who do not wish their house swept for fear it might raise the dust.

Now we have been reading closely of late that most wonderful record of the early experiences of the first Christian Churches, commonly known as the Acts of the Apostles. And we find they had anything but a "perfectly lovely time." They were always running into some trouble with other folks or with one another. They were opposed by those without and they had their differences

within. About all the progress they made was in the midst of disturbances. There's hardly a chapter in the book that does not record some hand to hand fighting or some sound of hand grenades and heavy artillery. First the Saducees then the Pharisees, then Herod. Then the disputes among themselves that were necessary to establish the truth of the Gospel. Everywhere they went the fight was renewed; and everywhere the Lord was with them and the churches grew.

We are not advocating stormy assaults and noisy demonstrations of cheap orthodoxy. But we are protesting against the state of nerves into which the world has gotten which reduces the trumpet of the prophet of truth to the simper of a simpleton. Jesus did not put blinkers on the light of truth, nor muffle the throat of the bugle. He spoke for God and took the consequences. If they called the Master Beelzebub you need not mind the names they call you. It is enough for the servant to be as his Lord. Get your commission from God and your courage from the same source. He who furnishes the one will not fail at the other. We ought to be sure that we have the truth and be sure to preach it. Ye shall know the truth and the truth will make you free from fear.

THE LAW AND THE GOSPEL

This is not a new subject, and this is not a new message or treatment of the subject. But some things need to be said more than once. This is a good subject to get straight in our minds: The relationship of the Law to the Gospel.

In the first place, they are supplementary. Each needs the other to make a complete revelation of God. Both together are a full and adequate revelation of the nature and purpose of God. Some people see only one side of God. To them he is all law. He is a fixed, stern inflexible judge, always right, but always rigid, unchangeable and severe. He is sometimes so far and exclusively thought of from this side as almost to destroy personality in him.

To others the revelation of God is all on the side of grace. He is thought of as the embodiment of tenderness and love. He ceases to require justice or righteousness, or to hate iniquity. The idea of judgment here or hereafter is lost sight of, and God becomes a weak and indulgent father who has lost control and now condones sin. Both of these conceptions are defective, for love and law are necessary in God and necessary to us. Moses the law giver did not get a proper conception of God until he heard his voice saying, "Jehovah, gracious, long suffering, forgiving iniquity and transgression and sin." The law was not a complete revelation of God. And Paul, the greatest gospel preacher, exclaimed at both the goodness and the severity of God. It takes both the Old and the New Testaments to give us a proper knowledge of God.

The place of the law was to prepare for the gospel. Paul says it was our schoolmaster to bring us to Christ. This it did first by setting up a proper standard of righteousness. Without a measuring instrument it is impossible to tell whether anything is right. God set up a standard in his law to which we are required to conform. This standard is his own holiness. He says, "Ye shall be holy for I the Lord your God am holy." A thing is right, and a man is right, if it fits into the description of the character and conduct of God.

The first result of this standard is to awaken in men a conscience of right and wrong. God's "Thou Shalt" become man's "I ought." An awakened sense of duty, of obligation, of effort, of moral sense this is the response of man.

This struggle to conform to God's requirement develops the sense of inability, of impotence, of helplessness. We stand in the presence of the impossible. And along with the sense of obligation is awakened the latent sin that had slumbered and now rises to resist the will of God. Sin becomes assertive and defiant and rebellious. Man is between the upper and the neither millstone,

between his own sin and the righteous requirement of God's law. In his mind he acknowledges the righteousness of the law and its claim upon him. But in his heart he resists and renounces it, until he cries out in his helplessness, "O wretched man that I am, who shall deliver me?" Then he is ready for the gospel.

Now when the gospel comes in does it deny the claims of the law and drive it from the field? Does it deny its existence or proclaim it a usurper. No, it acknowledges its claim and meets its demand. It was an ancient objection to the gospel, and it is still heard where the pure gospel is preached, that the plan to save people simply by faith, apart from law, is to destroy the whole structure of the universe, the foundation of government and the safeguards of society.

So Paul asks, "Do we then make law of none effect (void) through faith?" And answers it instantly and emphatically, "God forbid, may we establish law," that is the principle of law. This is done not by saving people, or forgiving sin simply upon the appeal of mercy, but upon the basis of justice, the fulfillment of the law in Christ who suffered its penalty and satisfied its demands by his death on Calvary. God can now be just and the justifier of him that has faith in Jesus.

But we are not done with the relationship of the law and the gospel. The law has been fulfilled in Christ. It is the purpose of God that its righteous requirements shall now be fulfilled in us. And this is made possible by the gospel, and can be done in no other way. This is not in order to our salvation but in order to prove the work of God in us, that we may demonstrate what is the good and acceptable and perfect will of God. He has not finished with us yet. The work of the gospel message will not be finished in us till we are conformed to his image. We have been predestinated unto adoption as sons through Jesus Christ unto himself, that we should be holy and without blemish before him in love.

And so what the law could not do for us and is us because it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh that the righteous requirement of the law might at last be fulfilled in us, who walk not after the flesh but after the spirit.

FISHING AND FOX HUNTING

Once upon a time a man was seen going down the road and across the woods and fields dragging a fox skin. He made a wide circuit of several miles over all sorts of ground and finally landed back at home where he started. An hour afterward a bunch of men on horseback with a pack of hounds was seen starting out on his track. The dogs were excitedly sniffing the ground and soon struck out on a hot trail with the men in full pursuit. They all, men and dogs warmed to the "chase" and there was noise enough (some people call it music) to fill a section of land. They covered the same circuit the fox skin had gone and of course landed back just where they all started.

Many a time since as we have heard some preaching and attended church services have we remembered this imitation fox chase. The preacher has a good text, a good orthodox theme, and treats it in the best approved homiletical fashion. The whole service is punctiliously correct and meticulously exact. The regular program of preliminaries is performed and the whole thing winds up just where it started. From doxology to benediction the whole performance is for the entertainment of those who come to the show. But they didn't catch any fox. Well no; come to think of it, there never was any intention of catching the fox. They were just chasing his skin, and somebody says, "We had a good service today." Or some sister says, "Brother Pastor, I certainly did enjoy your sermon." Umph!

About the fishing: A Scotch preacher told this story of gentlemen in the bonnie land of Burns.

They bought them some fishing tackle from a first class hardware store, all painted, and equipped with gay corks and proper sinkers. The lines were of linen and the poles were supple to a degree. They went out in automobiles to a good place on the banks of a beautiful stream. They fished and they waited and they moved up and down the banks for a better place where the fish would bite. All to no avail. In the words of the scripture "They took nothing." Not far away sat a barefoot boy with a crooked stick for a pole and a cotton string for a line; and he kept pulling out the fish and stringing them. One of the gentlemen finally asked him how he could catch so many when they hardly got a bite. His reply was "Ach man! I'm feeshin' for feesh, an' you're feeshin' for fun!" This fable teaches its own lesson.

It is said that in Kansas 1,237 farmers were asked as to their education and their earnings by the year. Those who had a common school education average \$422 per year; the high school graduate \$554; with a short college course \$896 a year; those who completed a college course earned an average of 1,452 a year. The same investigation was made in Georgia with similar results.

The North East Mississippi Bible Institute will be held at Ecu January 29-31. This has become a fixed custom and a great institution for the North East section of the state. The people at Ecu entertain everybody who comes, and the house is filled with people. The program is always good and those who go this year will not be disappointed. All are interested and a crowd is expected. All pastors are members.

Another Ex-Mississippi Pastor, now in Kentucky, has suffered the loss of his church building by fire. This time it is C. C. Pugh, formerly of Hazlehurst, now living at Williamsburg, Ky. The insurance of \$30,000 will not cover their loss, but they propose to build a bigger and better church.

Methodists in America are said to have 132 schools, with 66,030 pupils, school property valued at \$46,530,000, not including endowment. Their increase in membership for 1923 was 269,198, making a total of 8,270,704. Baptists are said to have an increase of 305,597, making a total membership in America of 8,303,824.

The First Church, Dallas will erect a Sunday School building to satisfy their growing needs. The evangelistic note in the church makes a strong appeal to the people and many are coming into the church. Last year their gifts to all purposes amounted to \$203,194.96.

The Baptist Record was mistaken in the announcement that W. E. Holcomb had been called to the pastorate at Tupelo, and we sincerely regret making the announcement. The information came to us through a brother whom we considered absolutely reliable, and was given to us as a fact.

Ten of the finest young men in Mississippi College were licensed to preach by the Clinton church last week. They are Henry Price, Emerald Causey, Robert Lambright, Davidson Taylor, Wesley Porter, Webster Hill, William Bailey, Carl Travis, W. E. Hughey and J. B. Smith.

The fourteen churches of Jackson County have organized a county association, representatives meeting at Pascagoula for that purpose January 13th. R. L. Vaughan is moderator and W. B. Haynie Clerk and Treasurer.

It is said that Washington City has no laws regulating work or amusements on Sunday. The laws of the District of Columbia are made by Congress and not by the people.

The claim of the Episcopalians that they don't have fundamentalists and modernists may remind you of the little boy who refused to have his tooth pulled but readily consented for it to be extracted. Some folks have lock jaw, others have tetanus; some have stomach ache, others have appendicitis. But there's something the matter.

It is said while children in Germany are at the point of starvation, there are billions of dollars owned by Germans which have been sent for safe keeping and investment to other countries. We have to help people who are neglected by their own countrymen.

Pastor H. W. Shirley has begun his work at Philadelphia. We welcome him back to Mississippi.

COURTESY By W.

Perhaps it was immediately following the wonderful tribute Jesus paid to John the Baptist that one invited the Lord to take dinner at his home. The invitation was accepted and perhaps Jesus expected the courtesies would be shown him that were practiced among such aristocrats. It was customary for an invited guest to be received with water to cleanse the feet, to be greeted with a kiss, and to have the head anointed. But in this case these courtesies were not shown the guest.

While the food was being served, a woman of very questionable character came in, and standing at the feet of Jesus began weeping. Then she dried the tears off his feet with her hair, and kissing them, anointed them from the "Alabaster cruse of Ointment."

The host had heard of what Jesus had been doing, perhaps had seen His work, but, he thought that this was proof that Jesus was not so wonderful, for if His insight was so great, surely He would not allow this loose woman to even touch him. But Jesus knew she was performing these acts, knew the kind of woman she was, and what was more, He knew what his host was thinking. In answer to the unspoken questions, Jesus said to the host, "Simon I have somewhat to say unto thee." Simon, the host, replied, "Say on." Jesus then gave the story of two men, one owed another \$85 the other owed \$8.50, neither being able to pay, the lender forgave both. Jesus' question was, "Which of them, therefore, will love him most?"

The answer was the same as yours would have been. Now Jesus tells Simon what he wanted Simon to see. "Simon you have not received me as a guest should be received whom you invite to your home. You think this woman a great sinner, but she has far exceeded you in courtesy. Instead of your giving me a basin of water to cleanse my feet, then kissing my cheek and anointing my head, she has humbly performed these acts. I did not request your common courtesies, nor did you advance them, but she has. Simon, get the lesson: in your thoughts and deeds, you ought to show the courtesies that are common to those you honor with invitations."

A preacher was asked to come to a church for a definite task. The request came from the pastor. The church was some distance from the station, but when the preacher arrived, no provision had been made for his transportation to the church. When he arrived the pastor had to be hunted up and when found it seemed to the visitor that he was not wanted.

Another preacher of some reputation was speaking, we will say giving an exposition. A preacher of smaller repute asked to be allowed to propound a question. The permission seemed to be granted, but when the question was asked, perhaps it was one that needed little if any answer, the answer seemed to mean, "Little fellow, you had much better be seen than heard by such as I am."

Jesus was not offended by the reception Simon gave, but Simon was a better host, undoubtedly, after the rebuke.

Courtesy costs little but is worth much.

WEEK OF PRAYER

Feb. 3-10

All Mississippi Baptists are called upon to give the week of February 3-10 to prayer for the causes supported by the 75 Million Campaign. There are seven days in the week and seven great causes to be remembered—Foreign Missions, Home Missions, State Missions, Christian Education, Hospitals, Orphanages, Aged Ministers.

May the Lord lead us to support these causes earnestly with our prayers and our money.

R. B. Gunter, Cor. Sec'y
Baptist Convention Board.
M. M. Lackey, Cor. Sec'y
Woman's Missionary Union.

VIRGINIA BAPTISTS

To the Senate of the United States:

The Virginia Baptist General Association, holding its Centennial session in the City of Richmond, earnestly petition the Senate of the United States to support the League of Nations at Geneva and the Permanent Court of International Justice at The Hague. These agencies, we believe, represent a sincere and intelligent effort to settle in the interests of humanity disputes among nations by reason rather than by force. Both the League and the Court are responsive to the aspirations of America and therefore we wish to see them re-enforced by America, trusting to the processes of growth for such changes as experience may prove to be necessary.

Our minds are restive. The conscience of America hurts because of the isolation of our government. Never has America's moral prestige sunk lower. In Europe's financial nightmare, the government of the richest nation on the globe, with nearly half of the world's gold supply in its vaults, is not paying one penny for the work of the League in promoting international health, in suppressing the opium and white slave traffic, in securing justice for Labor, and in averting the menace of war by promoting friendly international relations.

The crisis demands candor. America has missed the way. To respond to the agonizing cry of Europe and to restore the moral leadership of our country in the councils of the nations we ought to lay aside all partisan feeling. As citizens and as Christians we cannot escape the conviction that the policy of aloofness exhibited by our government is supine, selfish and unchristian. Moreover, isolation is stupid. "The day of retribution is bound to come." Our failure to take our just part in the work of restoration has tended to the destruction of our best markets and has encouraged the forces of disorder that now menace civilization.

Especially do we who gave sons to the American army and navy, and to other forms of patriotic service, feel that their sacrifices have been morally defeated by the policy of our government in leaving our Allies in the lurch and in making a treaty behind the backs of those to whom we were bound by all honorable ties of common suffering and achievements.

We can no longer turn a deaf ear to the appeals for our help. America, by her detachment, resources, love of liberty under law, respect and reverence for Courts of Justice, ought to be influential in the present and continuing crisis which almost surely marks the birth-throes of a new order. In the words of the heroic Jan Smuts: "God's army is on the march." Let America keep step with it.

Robert Edwin Gaines,
Samuel Chiles Mitchell,
Robert Healy Pitt,
John Garland Pollard,
Committee.

(Continued from page 3)

have from the first sought the prayers and counsel of our missionaries. They are now seeking, and are prepared to pay the salary of the right man that our Board will name to direct the religious activities of these students. I can hardly conceive of a more important and far-reaching position for any young man who is prepared for it, and who is willing to give his life absolutely to the spiritual care of these boys and young men.

As I see it, the time will soon come, if it has not already come, for a Baptist College in Canton. My readers will remember that these schools at Canton are seeking to provide Baptist training for a population of over 35,000,000 people in the Kwang-si and Kwang-tung provinces, about as many people live in all the Southern States, in which we have 119 Baptist academies and colleges. As it is not wise, after our Chinese Baptist boys and girls finish these secondary schools we have to turn them over to other denominations or to the heathen colleges. In this way we are losing, and will continue to lose many of our highest and most gifted students to the cause which is so dear to Southern Baptist hearts, and there never has been such an opportunity and such need for the Christian scholar in all branches of Chinese life. One needs only to stop and think of how different the business, professional, social, domestic, and political life of this mighty nation will be if its leaders are really now men and women in Christ Jesus and loyal in all things to the blessed Bible.

We Southern Baptists are facing a wide open door to mould South China for all that is best; will we enter the door? God help us to answer this as we will wish we had when we stand to give an account of all that He wants us to do for Him. Now is the time not only to decide but to act. Nowhere on earth will money count more for the glory of God and the good of humanity than in seeking to give the hungry millions of the Orient God's truth.

Many will want to know my personal impressions of the spiritual activities in the life of these schools; my judgment is that it is more intensive, purposeful, persistent, and prayerful than is the average Christian school in the home-land.

Perhaps the one greatest single agency outside of the preaching of the gospel we have in China is our Baptist Publishing House. Its property is wisely located having frontage both by water and rail. The great Peking, Hankow, Canton railroad passes through our property. Since we have entered our new buildings our daily output of song books, Bibles, Sunday School, and all kinds of Christian literature has grown rapidly, averaging about 90,000 pages per day, and cannot supply the demand. We are not only supplying the Baptists for all China, but other denominations are using much. The field of development in China before this publishing plant is limitless, as God is graciously blessing our missionaries. Think of the opportunity of supplying hundreds of millions of hungry minds with that which is pure and helpful.

We are now publishing the whole Bible in both the Mandarin and Cantonese languages, also the New Testament, and each of the gospels separately, the last of which we are selling at one cent each. The time will come when this plant will be more than self-supporting, but at present it is greatly in need of funds to provide materials. Millions of the Chinese are yet too poor to buy the literature they need. Who could estimate what good \$100,000 would accomplish wisely used in Baptist colportage? Many of the young people in China are being taught to read, and they are wholly without Christian literature except as it is being prepared through our Christian agencies. Now is our day of opportunity. Will we allow the new China to be flooded with that which is impure and not Christian?

Our hearts were deeply stirred as we visited the blind girls' home, built up under God's grace through the Christ-like services of dear Sister Graves, and supported by her kind and special

friends in Mississippi. Never will we forget the joy and thanksgiving and gratitude to God as we looked into those blind faces and saw the joy beam from their countenances as they sang. Several of those whom she has educated here have gone out to teach the glorious gospel to their blind sisters, of whom there are hundreds of thousands in China, but until Christianity came no one cared for them. Ten thousand blessings for the gentle, tender woman who has rendered this Christ-like service, and who continues to do so. What a life of service she and her honored husband have rendered to our Lord.

It would be a joy to express in detail what each of our faithful missionaries is doing and seeking to do, and of their lives and kindness shown me and my wife, but as I could not have space for all this it seems best not to attempt it in the case of any one; but I rejoice to know that the Master sees and rewards each loving word and act of these faithful servants of His.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.
Auspices Atlantic City Council of Churches

No. 19—Bodily Healing

The race is sick, bodily sick. O, there is more health than disease, more strength than weakness, more life than death. Yet it is true that the world is sick.

There is a science of healing today. There are poor preachers and poor lawyers, and poor physicians. A vast amount of medical practice is confessedly experimental, and very costly in suffering and in life. And there is an increased tendency toward commercialization in all these noble callings.

Yet there is a real science of bodily relief and healing. Countless hosts have been benefited by its gracious ministrations and the world made a vastly better place. The debt to medical science can never be paid. Still, it remains true that the race is in bad shape physically.

Christ healed men's bodies when he was here. The twenty-four instances given, out of possibly some few thousands summarized, are nearly all incurable. He healed, instantly perfectly and permanently.

Does Christ heal men's bodies today? Let the abrupt brevity of the answer make the emphasis greater—yes. It is his first will that we should be pure in heart, true in life, poised in judgment, and strong and well in body. The teaching of the book here is full and clear.

But—softly—the Church of Christ has not been true to the full Gospel of Christ, with exceptions. I say that with pain in my heart as a lover and member of the Church.

And so false systems of healing have sprung up. There is one that holds the center of the stage today. I do not need to name it, it is so well known. It uses Christ's name freely, and quotes, or more accurately, misquotes the old Book of God.

And the striking thing to mark is that some are healed through its ministrations. Within certain sharp limitations healing does go on. But it should be carefully noted just how this is so.

There are five ways in which healing may come to one's body. There is a natural healing, without human co-operation. If you cut your finger instantly there is a power within that begins to staunch the flow of blood and knit up the wound. The Creator has put a healing power in every man's body.

There is this natural healing, with human understanding and co-operation. The mental attitude has an incalculable influence in swinging nature's healing power into action. There is natural healing assisted by expert human knowledge and skill. Here is the wise physician's place. "Man tends; God mends" is thoughtfully displayed over a large Eastern hospital.

Then, very thoughtfully, there is Satanic healing. "Ridiculous! Satan heal? you say. "He is

bad. And healing is good." Yes, a bad Satan will do a good thing for a bad purpose, to get and to tighten hold on the unsuspecting.

A mongrel cur in the back alley disturbs your night. You throw out a piece of good meat with some bad poison. The dog has no discernment between the good and the bad. He eats the good meat and gets the bad poison. The garbage cart has a job. And your sleep is unbroken now.

The false healing spoken of combines two of these ways, the natural healing with an instructed co-operation, and the Satanic. There can be no question of the Satanic healing in this connection. And most folks could claim unwilling kinship with that back-alley mongrel, so far as spirit discernment is concerned. We haven't been taught.

There is a fifth way in which healing comes, through our Lord Jesus; three natural ways, two supernatural.

But how shall we untaught folks know what teaching and what healing to accept? And the answer is quick and clear. It is never right or wise to accept any supernatural healing except where the deity and the blood of Christ are emphasized.

True supernatural healing is only through the God-Man who died. There is no red tinge in the false teaching named. And any supernatural healing, otherwise than through Christ's blood, brings a bondage of mind and of life that can be broken only through Christ, and often only through protracted spirit struggle.

There are conditions attached to healing by Christ. Of course, there are always conditions, whether its banking, or cooking, or motoring, or what not. These are so simple as to be almost laughable.

Trust Christ as a savior. Yield to him as a Master. In a sane wholesome way make it your passion to please him. Then when the need comes go to him at once, direct. Ask for what you need. It is his first will to heal the body as to forgive the sins.

But what about the use of means? Ask him? He'll tell you. You may be ignorantly abusing your body, or depriving it of something vitally necessary. You may need an expert to help you. Modern cookery and commercialism have robbed our foodstuffs of much nourishment put into them by a thoughtful Creator.

The thing to mark is this: Christ heals today, sometimes through means and skill, sometimes directly without either. Sometimes when the physician frankly confesses that it's beyond him.

And it should be keenly noted that there may be a waiting time. The Book of Job fits in here. The healing Christ is concerned for our spirit health as well as the bodily. Some of us need discipline. There is a distinctly disciplinary use in much bodily suffering.

Some bodily healing is delayed until we intelligently bring our stubborn wills into strong touch with his wise loving will. God has a hard time with some really saintly folks to get them to go his way.

But the outstanding thing to mark is that Christ hasn't changed. He heals today. It is his first will that we should be strong and healthy in spirit and life and body.

SOUTH WIDE MENS MEETING MEMPHIS, FEBRUARY 12-14

Feb. 12, Opening Session, 7:15 P. M.

Ben A. Morton, mayor of Knoxville, presiding.
Praise Service—A. D. Foreman, Houston, Texas
Welcome to Memphis—J. W. McCall, Memphis, and Mayor Paine.

Welcome to Tennessee—Gov. Austin Peay, of Tennessee.

Response—G. J. Emerson, Little Rock, Ark.
"Why We Are Here"—J. T. Henderson, Gen. Sec., Knoxville.

"The World Situation and Outlook for Baytists"—Pres. E. Y. Mullins, LL. D., Louisville, Ky.
Adjourn at 9:30.

Feb. 13, Morning Session, 9 A. M.

J. D. Sandifer, president Simmons College,

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MEETING RY 12-14

7:15 P. M.
oxville, presiding.
n, Houston, Texas
McCall, Memphis,
Austin Peay, of
Little Rock, Ark.
Henderson, Gen.

look for Baytists"
ouisville, Ky.

a, 9 A. M.
immons College,

Abilene, Texas, presiding., Subject "Education."
Praise Service—C. Cottingham, Pineville, La.
Study Classes for Men—
"In Missions"—J. M. Kester, Richmond, Va.
"In Stewardship"—B. G. Lowrey, M. C.
"With the Deacons"—W. I. Pittman, Birming-
ham, Ala. (Each limited to 20 minutes.)
"Restoration of George Washington University"
—E. Hilton Jackson, Washington, D. C.

Contribution of the Christian Schools:
"To the State"—Senator W. F. George, of
Georgia.
"To the Kingdom"—W. L. Poteat, president
Wake Forest College, N. C.
Adjourn 12:15.

Feb. 13, Afternoon Session, 2:15.
J. H. Anderson, Knoxville, Tenn., presiding,
subject "Stewardship."

Praise Service—H. L. Watts, Winonna, Miss.
"The Budget and Stewardship Campaign"—O.
E. Bryan, Nashville, Tenn.
Stewardship—

"Of Talents"—Lt. Gov. E. B. Jackson, Wagener,
S. C.
"Of Money"—Jno. W. Bennett, Waycross, Ga.
"The Weekly Offering"—I. W. Shannon, Tulsa,
Okla.

(Each limited to 15 minutes.)
Open conference—
"The Layman's Stewardship From The Pastor's
Viewpoint."
"The Preparation Stewardship Calls For"—Wm.
R. Rigell, Gadsden, Ala.

"Stewardship of Service"—Dr. Wm. M. Vines,
Greenwood, S. C.

Feb. 13, Evening Session, 7:15.
Gov. Clifford W. Walker, of Georgia, presiding
subject "Achieving Victory."

"Praise Service—Leon T. Vaughan, Nashville,
"Brotherhoods"—S. J. Nix, Jefferson, Ga.
"The Layman and His Association"—
"An Experience"—W. S. Farmer, Frankfort,
Ky.

"Possibilities"—J. T. Kendrick, Richmond, Va.
"Finishing the Task"—Dr. L. R. Scarbrough,
President Southwestern Baptist Theological Semi-
nary, Ft. Worth, Texas.
Adjourn 9:30.

Feb. 14, Morning Session, 9:00
Hon. Comp. Storts, State, Mo., presiding, sub-
ject "Missions."

"Praise Service"—C. N. Bobo, Laurens, S. C.
"The Sunday School Board"—
"A Business Success"—Dr. J. R. Runyan, Little
Rock, Ark.

"A Kingdom Agency"—Dr. I. J. Van Ness
Secretary Baptist Sunday School Board, Nashville,
Tenn.

"Missions—Within our Borders"—
"The Home Base"—D. J. Green, Montgomery,
Ala.

"The Foreigner"—J. C. Hardy, Belton, Texas.
"The Order of the March"—Dr. B. D. Gray,
Atlanta, Ga.

"Missions—in Other Lands"—
"Situation in Europe"—Dr. C. B. Miller, Spring-
field, Mo.

"The Duty of the Layman in This Crisis"—Ben
Johnson, Shreveport, La.

"The Present Status of Our World Programme"
—J. F. Love, Richmond, Va.

Feb. 14, Afternoon Session, 2:15
"Praise Service"—O. B. Morton, Monroe, La.
"The Surrendered Life"—G. J. Mason, Vernon,
Texas.

"The Layman and the Preacher"—
"Loyal Co-operation"—N. T. Tull, Jackson,
Miss.

"The Layman and the Denominational Paper"
—L. D. Newton, Atlanta.
"The Baptist Paper, Our Most Neglected As-
set"—W. A. Frost, Louisville, Ky.

Adjourn at 5 p. m.
Feb. 14, Closing Session, 7:15.
Gov. Carey A. Hardee, of Florida, presiding,
subject "Spiritual Power."

"Praise Service"—W. E. Williams, El Dorado,
Ark.

Convention Board Department

R. B. Gunter, Corresponding Secretary

STATE SCHOOL BOARD RENDERS DECISION

For more than two years as Secretary of the Baptist Education Commission we contended that under the Constitution of the United States, as well as that of our State, the Bible in its entirety cannot be taught in our State schools. Some of our own people took issue with us. One student from a State institution avowed we were wrong because certain pupils were teaching it where she was attending school. But our contention was that the Bible (which means all of it) could not be taught in State schools.

Now, the Board of Trustees of the State Schools rendered their verdict relative to religious teaching in State schools January 4, 1924. The resolution follows:

"During the report of Dr. J. C. Fant, the question came up of permitting denominational religious instruction on the campus or to the students during week days of the institutions under the control of this Board of Trustees, and Dr. Fant requested the Board to pass upon the matter.

After a full discussion, the Board passed the following resolution:

It is hereby moved, seconded and carried that it is the sense of the Board of Trustees that since under the Constitution of the United States of America and the State of Mississippi, the Church and State are separate, and since all the schools under our control are State supported schools, that we do not approve of any denomination being permitted to teach formal denominationalism during the week days to the students of these institutions, but we do advise that every student be encouraged to attend the regular services at the church of his or her choice."

From Minutes of Board of Trustees, January 4, 1924.

The writer has brought this matter to an issue. He has been working towards it for three years. Now, we are glad to have a pronouncement. It has required repeated efforts to get it. The decision verifies our contention. It emphasizes the necessity for denominational schools for the purpose of teaching the Bible, and the denominational interpretation of it.

It has not been our hope to have the Bible successfully taught in State schools. We believed an attempt would prove that it could not be done. We believed that a trial would prove to those who claim that it can be done the utter impossibility. Many Baptists need to be shown that it is impracticable as well as impossible. The State cannot do it because of constitutional and other prohibitions. Now, the Board of Trustees, say that the denominations cannot do it.

What then is the alternative for those parents who want their children to receive the Bible education? Send them to denominational schools whose doors are open seven days in the week, day and night, for the teaching of the whole Bible. These schools were established with a view of majoring the Bible. Do not blame the State schools; they were not established for the purpose of teaching Bible. They do well not to attempt the religious teaching; for, who pays the bills? They have a work to perform along other

"Deliverance"—E. W. Essick, DuQuoin, Ill.
Echoes—The Layman a Personal Soul Winner:
"Preparation"—Geo. E. Hays, Louisville, Ky.
"Method"—J. H. Fisher, Oklahoma City, Okla.
"The Layman and the Lost"—O. D. Webb,
Dallas Texas.

"The Layman's Prayer Life"—Dr. G. W. Truett,
Dallas, Texas.
Adjourn at 9:40.

lines. They are doing it fairly well to have to contend with politics as they do.

We are by no means disappointed at the Trustee's decision. We are glad to have it. If, however, they reverse it, Baptists will be among the first on the ground with well qualified teachers. In the meantime, we expect to make our denominational schools second to none in literary work and then go to the State schools one better by teaching untrammelled the whole Bible to all who wish to avail themselves of the opportunity of study. For Mississippi is destined to be an educated Baptist democracy. This must come through Baptist schools.

Since it is now held by the Board of Trustees that denominations cannot teach their tenets in State schools, it would be well for Y. M. C. A.'s and Y. W. C. A.'s to remember that they are violating a principle when they teach denominationalism in these schools, for all of the tax payers are paying the bills. These organizations have a good work to perform, but when a Baptist, or a Methodist, or a Presbyterian, or anybody else begins to overstep his rights, as an employee of one of these non-sectarian organizations, to teach his peculiar beliefs, he should be shown where to head in. Baptists believe in teaching what they believe to whoever wishes to hear it, provided Baptists are paying the bill and provided they are not trespassing on the territory of others.

Now, finally the Constitution prevents the State schools as such from teaching the Bible. It is unfair to the Jew taxpayer to take his money and pay for the teaching of the Gospel which he disbelieves. Again, should the State employ a Bible teacher, all those not affiliating with his denomination have a right to protest. So, there you are.

But each denomination has a Constitutional, a religious and a moral right to teach the Bible to its on constituency in the institutions which it helps to finance, provided it pays for the teaching and does not seek to proselytize or to interfere with others. Every denomination has this right and the State should not interfere. Each denomination should doubtless provide its own quarters. Baptists were not permitted during the war to preach to their own boys. Now, we are not permitted to teach them in State schools.

The Baptist Convention Board did not ask any space on the college grounds at the M. S. C. W. for doing religious work. We proposed to provide quarters. We did not ask for credits for our work. We only asked for such Baptist girls as might desire to take a Bible course, and denominational training under capable teachers provided by the Baptist Convention Board.

We are giving this information for the benefit of Baptist parents who have children in State schools and who have written us requesting us to employ religious teachers in these schools. We want the parents and the students to know that the Baptist State Board stands ready any day the authorities of these schools will give us the right of way to teach the whole Bible and what we believe it teaches. While being deprived of this privilege in State schools, our denominational schools can give the whole program to all who desire it.

The State Board will provide dinners daily in connection with the Conference, at which time Dr. Arch C. Cree, Secretary, will perfect the program for the All Georgia Tour in the interest of the 75,000,000 Campaign. Several hundred pastors have already indicated their purpose to attend the Bible Conference.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. J. K. ARMSTRONG, *4th Vice-President*, Louisville
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MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. H. J. RAY, *Mission Study Leader*, Grenada
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
 MRS. H. L. MARTIN, *2nd District*, Indianapolis

MRS. Wm. B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. I. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

Many calls have come to headquarters office for help in making programs for Zone meetings. We are always glad to render service in any way possible but it has occurred to us that the W. M. U. Association Executive Committee should suggest to the Zone leaders a list of vital subjects to be covered during the year. This plan would give a constructive line of thought that would prove very helpful to Zone leaders. It would also insure information and inspiration on all phases of W. M. U. work in each Zone.

A hint to our Superintendent is sufficient.

CHRISTMAS AT THE W. M. U. TRAINING SCHOOL

New Year's love and greetings to W. M. U. and all the good friends who from far and near have made a happy Christmas season for our girls. From Maryland to California, from Illinois to the Gulf, have come loving messages and good cheer.

The season as it approached cast its shadow as we realized that the radiant presence which for sixteen years had brought brightness into Christmas for homesick girls would be absent, but faculty and students and hosts of friends, and above all, the Divine Spirit of the true Christmas, all combined to bring happiness and love and good cheer into all hearts at House Beautiful.

On Christmas Eve four groups of merry girls started out at six P. M. to sing the lovely carols as has been the custom for many years. At the homes of the Faculty and Board members, the accessible pastors, the institutions, and to the shut-ins, they sang the sweet songs of our new born King.

In the early dawn of Christmas morning, the seniors, those dear elder sisters, sang to the juniors and the Training School Faculty. Then the Christmas breakfast in the beautiful room given by Tennessee women in memory of Miss Eyie Brown of blessed memory, decorated with lavish gifts of greens from Alabama, sent by her husband, a loving tribute to her who, now in heaven, had so joyously done it last Christmas.

Then came the chapel service, with the wonderful lighted tree, presided over by our gracious young Principal, Miss Carrie U. Littlejohn; the Christmas toast given in one of the early years by Minnie Middleton Anderson, to the "Sister Spirit," was, as usual, repeated by one of the seniors, and a lovely Christmas story recited by another senior. Then a benediction from Dr. Eager.

We all know the joy of welcoming the mail man, the parcel post, the express, and with more than a hundred girls to extend welcomes, House Beautiful was soon buzzing with exclamations of delight.

At one P. M., with Dr. and Mrs. E. Y. Mullins and Dr. Eager as honored guests, the Christmas dinner became the piece de resistance; eight splendid turkeys, the gift of Oklahoma, sweet potatoes from South Carolina and Virginia, rice from Arkansas and Louisiana, nuts from Georgia, fruits from Florida, celery from New Mexico, apples from Missouri, Kentucky and Illinois, cakes, O! so many cakes from Tennessee, Mis-

issippi and North Carolina, good cheer in abundance from old Kentucky and all the other states of the Woman's Union.

During dinner toasts were offered by the students to our wonderful Missionary Union, to the absent Secretary, Miss Mallory, who had thoughtfully sent a most attractive variety of place cards from far off Japan, to the different States that had provided the marvelous dinner, so skilfully served by Miss Warren, our Home Director, and to all who had helped to make us happy. Apropos of turkey, one who knew all the history of the school, offered a toast to him who was the first benefactor along that line,—a gallant bachelor, who for years sent a generous check to make sure that the "girls" would eat Christmas turkey. Dr. Louis Warren, now of Crescent, Georgia, must have heard echoes of the hearty applause that greeted his name.

The Training School Board sends its thanks, its greetings, its wishes for a year of blessedness to all who have by thought or word, or deed, added strength and courage and joy to its mission.

Mrs. George B. Eager,
 Chairman of the Board.

Utica, Miss., January 11, 1924.

Dear Miss Lackey:

We closed today, our Week of Prayer for Foreign Missions, and are all more interested in our work than ever before. These programs so fill our hearts with love and visions of the opportunities that are ours that we are spurred on to better things in all our work. We feel that we cannot do without these meetings for the inspiration we get for our home life as well as for our church life.

We had such a happy Christmas because we tried to make others happy. We began our Christmas by giving the Ginsburg girls a lovely box of things that girls like, and we hope were really luxuries. We had such a sweet letter from them asking that we pray daily for their father and mother who are having even more trying experiences in the new field than they tell us of in "A Wandering Jew in Brazil."

We found it a pleasure to get a generous box of groceries and sent to one of our retired ministers. Each gift to this box was one of real appreciation for a life of work for the Master.

Then our thoughts went out to one who has given to China her best, spiritually and physically, and to one who has given to Mississippi no less, so our coop of chickens went to you and Miss Keithly as a token of what is in our hearts.

We could not let Christmas pass without making known to our President, Mrs. D. C. Simmons, that we really do appreciate her consecration and leadership, so a real love-gift we gave her, in a beautiful fruit bowl and candlesticks.

Then the whole church loaded the pastor's pantry shelves in a way that will not soon be forgotten.

—Mrs. Owen Williams.

WEEK OF PRAYER OBSERVED

The Woman's Missionary Society of Moorhead Baptist Church observed the week of prayer for Foreign Missions the past week.

Despite the fact that we were a week late in

the observance, great interest was manifested and the attendance good.

Each of the two circles gave a program, and the general society giving the third program which was ably led by Brother Webb, our pastor.

We feel sure each member who attended received a great blessing and that our coming together in these prayer services will inspire us for greater service in His Kingdom.

—A Member.

COVINGTON COUNTY W. M. U. RALLY

On Friday, January 11th, a Rally of W. M. U. workers for Covington County was held at Seminary Baptist Church under the direction of Mrs. Alex Lott, associational superintendent.

We were fortunate to have with us on this occasion our State Secretary, Miss Margaret Lackey, whose inspirational talk on the phases of W. M. U. work and urgency of the mission call, was the chief feature of the program.

Special Songs and Reading appropriate to the service, were rendered by the Sunbeams and members of the B. Y. P. U.

Delegates responded from Mt. Olive, Collins, Mt. Horeb and Seminary.

The next County Rally will be held in Collins, the latter part of March.

Mrs. R. L. Taylor,
 Associational Secretary.

Some United States Senators, notably Mr. Reid of Missouri are raising an indignant protest against the Bok award for the best plan for world peace, and they propose a congressional investigation to run down this "propaganda," and find out who is responsible for this crime of discussing the question of our going into the League of Nations. When did Mr. Reid or Mr. Anybody else have the right to say what people should talk about and write about. This is another case of threatening the apostles and telling them they must not dare to preach this doctrine any more. It is funny how some people can take themselves so seriously while trying to stop the sea waves with a whisk broom. It is possible that there are some people in the United States who are like the Saducees afraid that such preaching will bring their past blunders down on their own heads. What the people of these United States are interested in is the best practical plan for promoting and securing world peace, and they are apt to keep on working till they find it. Mr. Bok's plan has set everybody thinking and hoping and working afresh. If there are some politicians in the way and persist in staying in the way, they may be swept into oblivion by a tidal wave.

The Episcopalians would probably not like to be confounded with Christian Scientists; but they are trying to give the Christian Science treatment to their present trouble between the conservatives and the rationalists, by denying that there is any trouble. An Episcopalian fundamentalist is one who believes in the authority of the churches as expressed in the creeds. While a Baptist fundamentalist is one who is loyal to the authority of the Bible as the revelation of God's will.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

CHANGE OF ADDRESS

Miss Sallie Payne Morgan, our Junior Intermediate B. Y. P. U. leader, is living in Jackson now. Please address your letters to her Box 520, Jackson, Miss.

Blue Mountain College B. Y. P. U.

We have a letter from the secretary of the Blue Mountain College BYPU, Miss Sarah Kilpatrick, telling something of the interest of their BYPU work this year. We are glad to give herewith her letter in part.

"I must truthfully say that I feel that our BYPU work this year thus far has been a great success. We have had a very inspiring president in the person of Miss Marion Leavell who has put forth her best effort, and the membership rallied round her loyally. In fact this BYPU has been the most interesting and spiritual that I have ever attended. The really active members are all devoted Christians who are always willing to do their best at whatever they are called upon to do, and I say until it is proven otherwise that they can't be beaten."

Carriere Organizes Two Unions.

Mr G. I. Stockstill who for some time has been a member of the Senior BYPU of Columbia serving as their leader has recently moved to Carriere and true to his BYPU convictions went right to work to organize some BYPU's there so that those Baptists might receive the training to which they are entitled. He writes that they have organized a Junior Union and a Senior Union and hope soon to organize the Intermediate Union. With Bro. Stockstill interested in these unions we can only look for good results from them and hope at the close of the quarter he will have both these unions on our A-1 list.

HONOR ROLL FOR FOURTH QUARTER 1923

Senior Unions:

Womans College, Hattiesburg; Keithley No. 1, Keithley No. 2, Winnie D. Bennett, A. L. O'Briant, J. L. Johnson, Leavell.

Moorhead, B. W. Griffith First Vicksburg; Blue Mountain College; Clarke College; Beaumont; Griffith Memorial Jackson; Kosciusko; Poplar Springs Meridian; Macon; Kingston Laurel.

Intermediate Unions:

Baldwyn; Kingston; Hazlehurst.

Junior Unions:

Oxford; Davis Memorial Jackson; Moorhead; First Laurel; Pascagoula; Silver Springs Pike Co.; Durant; Flora; Kosciusko.

100% Bible Readings:

Moorhead Juniors; Davis Memorial Jackson Juniors; Baldwyn Intermediates; B. W. Griffith First Vicksburg; Keithley No. 1, Keithley No. 2,

A. L. O'Briant, J. L. Johnson, Leavell, Winnie D. Bennett, Woman's College.

100% Giving:

Hazlehurst Juniors; Indianola Intermediates; Rome Seniors; Hickory Seniors; Blue Mountain College; Beaumont Seniors; Kosciusko Seniors; First Laurel Juniors; Moorhead Juniors; Davis Memorial Juniors Jackson; B. W. Griffith, First Vicksburg; Winnie D. Bennett, A. L. O'Briant, J. L. Johnson, Leavell Keithley No. 1, Keithley No. 2, Woman's College.

This is the list sent in to the Sunday School Board and that will appear in the B. Y. P. U. Quarterly April, May, June issue.

A Letter From the Secretary of the Purser Intermediate B. Y. P. U. of Hazlehurst

Dear Mr. Wilds:

Enclosed you will find report of the Purser Intermediate B. Y. P. U. for the fourth Quarter, 1923. We gave one program for a shut-in sent a Christmas box, value \$17.00 to our orphan. We sent representatives to our District Association in the interest of organizing an Associational B. Y. P. U. The Association voted to give one fifth Sunday, and our delegates invited them to meet with our church the fifth Sunday in March.

Our new officers for 1924 are President, Ernest Green; Vice-President, Evelyn Ellis; Corresponding Secretary, Helen Higdon; Recording Secretary, Pinkie Anderson; Treasurer, Helen Covington; Librarian, John Braxton Fugate; Pianist, Bertha O'Kelley; Artist, Robert Young; Group Captains: Morgan Group, Aubrey Shaw; Wilds Group, Mary Conn Harris; O'Kelley Group, Josephine Ellis. We have an assistant Group Captain in each group. The assistant and Captain divide the parts and learn them so they can give them without using the Quarterly in case some member of the group is absent. In this way every program is a "Paperless Program". We quit reading our parts about seven months ago and find that our programs are more interesting now.

With best wishes,

Helen Higdon,

SEMINARY FOUNDERS EULOGIZED; DR. MULLINS ON THE MEND

A college president and a large city pastor were speakers January 11th on the occasion of the celebration of Founders Day at the Southern Baptist Theological Seminary, both being linked by their seminary careers to the generation of the founders, and one of them being the roommate of Dr. E. Y. Mullins, president. The visit of these two distinguished men, Dr. D. M. Ramsey, president of Greenville Women's

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

SUNDAY SCHOOL CLINIC PROSPECTUS

Summer of 1924

Intensive Training Schools for Vocational Workers
The success of the First Sunday School Clinic which was held in Owensboro, Ky., last Summer has in its far-reaching results proven this to be a mighty opportunity for the accomplishment of a two-fold task: (1) The practical demonstrative and text-book training of Sunday School Vocational Workers and (2) The actual building of Sunday Schools.

Hence this announcement of the 1924 Program.

FIRST CLINIC

Walnut Street Baptist Church, Louisville, Kentucky.
May 11, to June 1, inclusive.

Other Baptist churches in the City Co-operating.
This clinic offered particularly to the Southern Baptist Theological Class in Religious Education.

SECOND CLINIC

First Baptist Church, Knoxville, Tennessee.

August 3, to 24, inclusive.

Other Baptist churches in the City Co-operating.
This is the Second Annual South-wide Clinic open to qualifying workers from anywhere in the Convention Territory.

THIRD CLINIC

Travis Avenue Baptist Church, Fort Worth, Texas.

August 31, to September 21, inclusive.

This clinic offered particularly to the Southwestern Theological Seminary Class in Religious Education.

ATTENDANCE upon Clinics will be open to the following classes of workers whose applications are accepted: Pastors, Pastor's Assistants, State Sunday School Secretaries, Sunday School Field Workers, Directors of Religious Education, Prospective Directors of Religious Education, Sunday School Superintendents, Associate Sunday School Superintendents, Sunday School Secretaries, Church Secretaries, Directors of Music, District and Associational Sunday School Field Workers, Sunday School Department Superintendents and other Special Religious workers.

The May number of the SUNDAY SCHOOL BUILDER will carry detailed information, and for further information address the

DEPARTMENT OF SUNDAY SCHOOL ADMINISTRATION

Baptist Sunday School Board Nashville, Tennessee

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



College, and Dr. J. S. Kirtley, acting pastor Baptist Church of the Master, Cleveland, Ohio, was hindered from taking on the appearance features of a reunion of students of thirty-five years ago, by the absence of Dr. Mullins, President Mullins, whose present illness confines him to his room, Cherokee Park residence.

Although during the past two weeks Dr. Mullins' condition has caused apprehension and has developed to the aspect of seriousness, necessitating his withdrawal almost entirely from his multifarious duties, at this writing he is on the mend, having sat up for the first time today. His condition has warranted his re-calling the meeting of the board of trustees here January 23.

"James Pettigrew Boyce; God's Gentleman", a happy subject was happily presented in polished manner by Dr. Ramsey, D. M. Ramsey, president of Greenville Women's College, who spent several years in intimate contact with the founder of the seminary. From his own personal contacts and those of others of his classmates, Dr. Ramsey, with an oil painting of Dr. Boyce nearby, portrayed in well chosen words the man his subject indicated.

(1)—A gentleman, (2)—God's gentleman, and (3)—God's gentleman loving men, were the logical steps in the organization of Dr.

Ramsey's thoughts. Dr. Ramsey knew Dr. Boyce and knew how to present him as God's gentleman.

A masterly address on "The Ultimate Function of the Seminary in the Work of the Kingdom", by Dr. J. S. Kirtley, followed Dr. Ramsey's address. To gather and localize the great universal truths and then to give them a universal broadcasting, Dr. Kirtley claimed, was the "function of the seminary". He made but few references to the past, but what past incidents he referred to were that he might reinforce his ringing challenge for the men before him to press on in the future to carry out the ideals of the past.

Coming as it did at the beginning of the third quarter, a number of new students were privileged to hear these addresses. The total enrollment has now reached 422 licensed or ordained ministers.

A Japanese boy in Los Angeles recently applied for a position. Now it happened that the household was already well supplied with servants, so the wife said:

"I am sorry, but we really haven't enough work to keep another boy busy."

"Madame," said the Oriental politely, "I am sure that you must have. You may not know what a little bit of work it takes to keep me employed."

THE STORY OF A NEW TESTAMENT

T. S. Hubert, McRae, Georgia.

A few years ago, my friend, Dr. J. N. Morris, a successful beloved physician of Pearson, Ga., called on me for the solution of some doctrinal difficulties. I said, "Let us hear what the New Testament says," and taking out a pocket edition of the Book, I read him the verses which met this demand. I had just bought that book—not a fine one, but neatly printed and bound, good to look at. His doctrinal questions answered, the doctor began to ask about the book,—where I got it and what it cost. It was a pleasure to say, "That is immaterial; let me present it to you."

Our Association met at Pearson the next year and I was the guest of my friend, the Doctor. I had not been long in his home before he asked, "Wouldn't you like to see that Testament you gave me last year?" I really had forgotten the incident and said so. He answered, "That is one thing you ought never to forget. I am going to give it back to you and tell you its story. When I do, I am sure you will remember it forever. Right soon after you gave it to me, there was a Negro here sentenced to be hanged for murder. I went to see him, talked with him, prayed for him, and read to him from the Testament you gave me. He had no part of a Bible to call his own and I soon saw he wanted my Testament. I knew you well enough to feel free to give it to him. I did so and that book became a part of him. He kept it in his hands—hardly ever laying it down. He read it without ceasing—beginning with the first light of day that found its way into his cell and continuing as long as there was light to read by. He believed it the word of God and laid his sins on its promises. He committed himself and all his interests for time and eternity to its disclosures of God and his love. I saw him often. He became a different man, he straightened up with God and went to the gallows unafraid—a sinner saved by grace. One of the last things he did was to return the Book to me and thank me for it. And I am returning it to you and thanking you for the opportunity your kindness made for me to be of such service to him. I want to look through it and see how he used it."

I took the Book and could almost feel the pulse of the Negro's hand as I held it. I opened it,—or, rather, it opened itself, for evidently the little book was used to being open. The binding was all there but broken in part from its fastening, and there was not a page unmarked by the fingers and thumbs of the man. Some of them were stained with his tears. Some of them were worn into scraps. One of these literally worn out pages was that one containing the fourteenth chapter of John, beginning with the words of Christ, "Let not your heart be troubled." One told the story of the resurrection of Lazarus, and others, evidently hung upon with eager eyes and heart, were in Revelation where are

promises and pictures of a City beyond the boundaries of time and sense with gates open wide for all who, without money and without price, lay hold upon the hope offered in the redeeming blood of the Lamb.

The little book, worn and torn, is before me as I write these lines—more beautiful to me for its ministry of comfort to a poor sinner condemned to die than other volumes I have seen resplendent in silk and gold.

What other book, what other gift, could have been worth so much to that poor Negro as the New Testament of our Lord and Saviour Jesus Christ?

What else is worth so much to us?—Western Recorder.

A FEW WORDS OF THANKS TO OUR FRIENDS

We, the wives of the Ministerial students of Mississippi College, wish to thank the people of Mississippi, of the various parts of the state, who expressed their thoughtfulness to us by sending money to Clinton to buy Christmas presents for us. We appreciated our presents so much. We also appreciate our friends. It is a pleasure to know that some thought of us. We also sincerely wish to thank Mrs. Latimer and Mrs. Stuart for purchasing and delivering the presents.

We met at the home of Mrs. Stuart and she acted as Santa Claus. We were just as eager as children to know what our present was. Each one got something useful and something that can be kept to remember

our stay in Clinton and the friends who had a part in giving these presents.

May God bless you all and give you a prosperous and happy New Year is the wish and prayer of each
Mrs. W. A. Williams.
Mrs. L. L. Aultman,

This ad is worth 10c to you if mailed with an order for Kodak finishing.

Prints 3 to 6c each.

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Mrs. Housewife! Do You Favor Food Law Enforcement?

You appreciate the vital importance of pure and fresh drugs—drugs that are prepared and packed under fixed government regulations.

How about foods? Aren't they just as important? Take baking powder, for instance—it is useful only when it produces its maximum of leavening strength in the baking. Leavening efficiency means light, wholesome breadstuffs—bakings that are easily digested, which in turn aid towards perfect health. Lack of leavening strength means flat and soggy bakings which are surely indigestible.

The pure food laws of our country have standardized baking powder—they require that it contain 12% leavening gas at the time of sale to the consumer. Why is it that these laws have not been applied to baking powder mixed with flour, and sold in sacks as self rising flour?

Thousands of barrels of self rising flour are annually sold in our southern states without any regulation by pure food measures, except in Texas.

Any grade of flour and any quality or strength of baking powder can be used in making self rising flour and sold to the unthinking public without official criticism.

Numerous baking and laboratory experiments have been conducted by state chemists and other investigators. They found a surprising amount of this mixed flour to be so deteriorated as to be productive only of heavy, soggy bakings.

Do you want to eat foods made from self rising flours that do not contain the necessary leavening strength—foods that are hard to digest and a detriment to health? Do you want the law to protect you in this instance as it protects the user of medicine? It is for you and others interested in public health to decide.

Remember Calumet Baking Powder meets every requirement of the law—that it retains its great leavening strength to the last spoonful.

Packed in tin—keeps the strength in.

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BAPTIST WORLD ALLIANCE MUSIC

Stanley M. Armstrong

"But what about the music of the Alliance", has been asked me time after time. So much has been written and reported in regard to all other phases of the Congress, and there is such an evident interest in this particular feature that I, as the only evangelistic singer in attendance, feel duty bound to give my impressions.

First, let me say that these (as well as all the free churches of Europe) sang only the conservative hymns, which fact has no doubt helped to keep them a spiritual people. Fortunately they have not been tainted with the modern jiggy hymn tunes of America, which smack of irreverence and in which there is little, if any, spirit of worship.

How often my soul hungers to hear again the singing of Luther's majestic hymn, "A Mighty Fortress". As the great volume of voices rose and fell with the singing of that first stanza of sublime assurance, it seemed they reached a still higher note of triumph.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right men on our side,
The man of God's own choosing;
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabbath is name,
From age to age the same,
And He must win the battle."

And there to our left stood a group of bearded Russians, many recently liberated from Siberia, whose bodies bore testimony to the battle which they are fighting under His banner. They sang from their souls in truth,

"Did we in our own strength confide,
Our striving would be losing,"

And there in front of us stood the courageous young Roumanians, who told their stories of unbelievable trials and persecutions. Their voices too blended in that last great harmony,

"Dost ask who that may be?
Christ Jesus, it is He."

Here, in the homeland where our soldier-spirit gets low in these days when the fight is on, and we must stand on the firing-line and do our duty bravely as soldiers of the cross, how we need these grand old battle hymns to revive our flagging spirits. How many a half-fainting soldier has been inspired with that glorious bugle blast of Isaac Watts, "Am I A Soldier Of The Cross."

As in this hymn, so all the hymns of these people exalt the Lordship of Christ, and Jesus is the supreme theme. Their singing is characterized by a dignity that inspires worship. I am sorry for those who have not so absorbed our Christian hymns that they have become a part and essence of their very lives, for it can be truly said the Christian people largely get their theology from the songs they sing. Can it be said that

because of the predominant usage of mushy, sentimental songs, that the very prevalent conception of a soft, mushy and sentimental religion has been developed; does that account for the loose thinking on the part of many of our Baptist people?

It was very evident that, to these people of Europe, the singing of their hymns is an outward expression of an inward spiritual experience. Too seldom choirs and congregations seek the true meaning of the message in song, and too often to our sorrow be it said, the evangelistic song leader makes his selections with no thought as to trueness to the Gospel itself. It is indeed a significant fact that Baptists have a firmer belief in the "Faith of Our Fathers", where their songs have been born of a Christian experience and based upon the Word of God, and used of the Spirit down through the years. The following poem of Walter Malone, will strike a responsive note in many bosoms:

"What simple strains are these to live so long,

To move so many in so many lands,
When self-appointed arbiters of song
Are all effected like scribbblings in
the sands!

In dens of London, choked with sin
and shame,
The beggar and the burglar stop to hear,
And in the night beneath the street
lamp's flame,
The ruined woman feels a burning
tear.

In mines of Cornwall, underneath the
sea,
The grimy laborer hears their martial tread,
Their fervent calls from coming
wrath to flee;
Above the ocean thunders overhead.

Amid Missouri's forests, dark and
lone,
And by the Mississippi's turbid
waves,
In nameless church yards, brambles
overgrown,
Their converts fill a thousand graves.

Amid the rude huts of the pioneers,
These hymns awoke the wilderness
at dark,
Above the cries of wild beast,
fraught with fears,
The panther's growling and the gray
wolf's bark.

So, I remember, when a barefoot boy
I thrilled to hear thy wondrous trumpet
call
To Zion and its days of deathless
joy,
Its crystal river and its jasper wall.

And, led by thee, I saw its clustered
palms,
Its shining summits, with their diamond
skies,
A Beulah land of everlasting calms,
And lilies wet with dew of Paradise.

These hymns have raised the peasant
from the sod,
Have made the rude half-savage nature
sweet,
Have reared a score of kingdoms
unto God,

And laid a million hearts at Jesus' feet.

These people show a knowledge and appreciation of the very best music, secular and sacred. Some musical knowledge and a development of musical appreciation is considered essential to even an ordinary education. Years of this training has developed a love for music, as may be seen from their expression and minute care as to details and rendition of a number. This was noticeable not only in the Swedish choir, but also true of the Lithuanian and Russian, all of whom were in great demand at the Alliance.

A peculiar sweetness and pathos characterized their singing also. You will remember Jenny Lind, the "Swedish Nightingale", who stirred the world with the marvelous sweetness of her voice, lived at Upsalla, near Stockholm. The very fact that these choirs sang without accompaniment made it the more impressive, and brought out the rich quality of their voices and the accuracy of pitch. We are very neglectful of this very important feature of church music, the a cappella choir.

Before concluding, I must mention the singing of, "All Hail The Power of Jesus Name", to the tune "Diamant", even more majestic and glorious than "Coronation". Here in the great auditorium sat men and women of nearly every tongue and nation, yet all of one thought and purpose; all hearts tuned in the same key; all voices united in one grand theme, the adoration of Jesus. The great audience sang as if inspired,

"Let every kindred, every tribe,
On this terrestrial ball
To Him all megesty ascribe."

And sopranos and tenor voices sang "Crown Him", contralto and bass answered back with increasing fervor, "Crown Him", they all blended exaltingly in climatic grandeur, "And Crown Him Lord of All". And as we listened enraptured, our thoughts turned to that glad day when the longing of our hearts, which we have sung so many times, will be gratified:

"O, that with yonder sacred thing,
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all."

CONCERNING CHURCH LETTERS OF THE LONG AGO

Dr. L. L. Gwaltney,
City.

Dear Brother Gwaltney:

On a recent visit to my old home in Raymond, Miss., I had the opportunity of looking over the old records of the local Baptist church, and was interested in reading therein the record of the joining of the church of my father in January, 1866, by statement of former membership of a near-by church which had gone out of existence on account of changes brought about by the recent war, and also of the joining of the church in May, 1866, of my mother, who came for baptism, having been for some years a Christian and member

of another denomination, and the account of her subsequent baptism on the afternoon of the same day by the pastor, Rev. C. S. McCloud.

I was also very much interested in reading a number of old letters of admission presented by those requesting membership, which had been preserved, as many of these letters set out certain doctrines held by the dismissing church. I selected one of the oldest of these letters and containing all the doctrines mentioned by any of the letters, and send a copy of it herewith.

Fraternally,

P. C. Ratliff.

Copy of Church Letter of Dismission Found in the Records of the Baptist Church of Raymond, Miss.

State of Mississippi,
Hinds County.

We, the Baptist church known by the name of Palestine, holding the doctrine of election, effectual calling believers baptism by immersion and final perseverance of the saints through grace to certify that our beloved brother, George F. Martin, is a member in full fellowship with us and is hereby dismissed from us when joined to any church of the same faith and order. Done in conference Saturday before the second Sunday in September, 1849.

Samuel Thigpen, Mod.

Jas. A. Brent, C. C.

—Alabama Baptist.

THE TOILER'S TRIUMPH

By S. J. Porter, D. D.

Carpenter of Galilee!
Builder from Eternity!
Lo! He works in narrow sphere—
Shop at Nazareth bare and drear—
Making tables for the feast,
Restful yokes for burdened beast,
Patching roofs and mending plows,
Earning bread, as toil allows.

Man of Grief from Galilee!
Victim of dark Treachery;
Friends forsake thee to thy foes,
Gloom enshrouds thee with its woes;
Carpentry thou didst adorn,
But it renders thee forlorn,
Shaping that dread instrument
Whereon thou to death wast sent.

Comrade out of Galilee!
Champion of Democracy!
Wielding hammer, driving saw,
Plying tasks without a flaw;
Squaring life with love and truth,
Adding grace to age and youth,
Fresh attractions thou dost bring,
Harmonizing everything.

Brother Man from Galilee!
Brother of Humanity!
With a love that never fails,
Stronger than all iron nails;
Thou art building brotherhood,
Filling all the world with good,
Raising on the sunny slopes
Palaces of gleaming hopes.

Great White Christ of Galilee!
For the Temple yet to be
Sure foundations thou didst lay
On creations primal day.
Thou wilt yet its dome encrown
With thy glory and renown,
While all creatures thee shall praise,
On and on, through endless days.

Education Department

D. M. Nelson, Educational Secretary

STANDARDS FOR JUNIOR COLLEGES

(Adopted by the Commission on Institution of Higher Education of the Association of College and Secondary Schools of the Southern States December 5th and presented to the Association December 6th, 1923.)

Standard No. 1. Entrance Requirements. The requirement for admission shall be the satisfactory completion of a four-year course of not less than fifteen units in a secondary school approved by a recognized accrediting agency. Any junior college affiliated with recognized senior colleges may be called upon at any time for a record of all the students entering the freshman class, such record to contain the name of each student, his secondary school, method of admission, units offered in each subject, and total units accepted.

Standard No. 2. Requirements for Graduation. The minimum requirement for graduation shall be sixty semester hours of credit.

Standard No. 3. Degrees. Junior colleges shall not grant degrees.

Standard No. 4. The number of separate departments maintained shall not be less than five (English, History, foreign language, Math., Science) and number of teachers not less than five giving full time to College work.

Standard No. 5. The minimum preparation for teachers shall be not less than one year of work satisfactorily completed in a graduate school of recognized standing, it being assumed that the teachers already hold the Baccalaureate degree.

Standard No. 6. The average number of credit hours per week for each instructor shall not exceed sixteen.

Standard No. 7. Number of Students in Classes. The number of students in a class shall not exceed thirty (except for lectures). It is recommended that the number of students in a class in a foreign language shall not exceed twenty-five. The number of students in laboratory section shall not exceed the number for which desk space and equipment have been provided.

Standard No. 8. The minimum annual operating income for the two years of junior college work should be \$20,000, of which not less than \$10,000 should be derived from stable sources other than students, such as public support or permanent endowment. Increase in faculty, student body, and scope of instruction should be accompanied by increase of income, from such stable sources. The financial status of each junior college should be judged in relation to its educational program.

For non-committal brevity of speech, says Puck, commend us, if you please, to the Yankee lord of

the soil. One such, who was recently making a visit to the city, was knocked down in the street by an automobile. A sympathizing crowd instantly surrounded him, with condolences and questions.

"Are you hurt, my friend?" kindly asked a gentleman who was first among the rescuers; as he helped the sufferer to his feet and brushed the mud and dust from his clothes.

"Well," came the cautious reply, "it ain't done me no good."

SUNDAY SCHOOL LESSON JANUARY 27TH

R. A. Venable
ISRAEL CROSSING THE
RED SEA

Lesson Text: Ex. 14: 21-31
Collateral Reading: Ex. 12:37-18-27.

The lesson brings us to another point of departure in Israel's history, as it passes out from the bondage of Egypt. The marvelous display of divine power, under the leadership of Moses has safeguarded them. The cruel tyranny of Pharaoh has been broken and his proud head has been humbled. Plague and pestilence have forced him into a reluctant consent to let Israel go. But recovering from the awful blow through the visitation of the death angel, which fell upon every Egyptian family they march forth with chariots and horsemen in pursuit of the departing Israelites. The position to which God had led this caravan of former slaves through Moses to all human appearances made them an easy prey for the advancing host of Pharaoh. Mountains to the right of them and mountains to the left of them and the Red Sea in front of them, and the Egyptian Army to the rear of them, all hope of escape was gone. The Israelites were seized with fear, they frantically cried unto God; they chided Moses for leading them into such a death trap. But Moses with dauntless courage and unswerving faith, said, "Stand still and see the Salvation of the Lord." To quell the fears of the people, the angel of the Lord placed the pillar of cloud behind them and shut off the view of the enemy and arrested his advance as the cloud became darkness to the Egyptians and light to the Israelites. In obedience to God's command "Moses stretched out his hand over the sea;" and Jehovah caused the sea to go back by a strong east wind all the night and made the sea dry land and the waters were divided and the children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right hand and on their left." (Vers. 21-22) The dividing of the waters was the achievement of faith. The stretching forth of his hand over the sea was an expression of Moses' faith; a faith not in the rod he wielded but in Jehovah who commanded. The simplest and most un-

promising means may be charged with the power of God in the hand of faith. The winds and the waves move at God's call, and build a highway for the onward movement of God's people. The children of Israel crossed the sea upon the path of faith. The hand of God always opens the way for us to take the first step. He opens the way for one step at a time. Faith asks no more, needs no more. God works through believing and loyal leadership and provides a way for those who are responsive to his chosen leadership. The path opens up across the sea must have been of considerable width, for the time allotted for the crossing over of so great a multitude. The path which God opens for his people is always ample, clear and safe.

"And the Egyptians pursued and went in after them unto the midst of the sea, all Pharaoh's horses, his chariots and his horsemen. And it came to pass in the morning watch that Jehovah looked forth upon the host of the Egyptians, through the pillar of fire and of cloud and discomfited the host of the Egyptians and he took off their chariot wheels and they drove them heavily, so that the Egyptians said let us flee from the face of Israel, for Jehovah fights for them against the Egyptians, and Jehovah said unto Moses stretch forth thy hand over the sea that the water may come again upon the Egyptians, upon their chariots and upon their horsemen." (Ver. 23-26.) The noise of Israel's passage through the sea must have urged the Egyptians on in their pursuit for they were shrouded in the darkness by the pillar of cloud to the rear of Israel moving forward doubtless ignorant that they were entering into the bed of the sea. When Jehovah disclosed to them through pillar of fire and of cloud they were seized with fear. Their chariot wheels began to drag heavily and break. Their alarm came too late to retrace their steps. There is a line beyond which there is no return from sin and its consequences. God's special provisions for his people cannot be appropriated by those in rebellion against his will. You cannot sow tares and reap wheat. Dismay comes ultimately to those who fight against God. But more than alarm, more than panic and the dragging and breaking away of chariot wheels awaited the Egyptians. "And Jehovah said unto Moses, stretch forth thy hand over the sea that the waters may come upon the Egyptians, upon their chariots and upon their horsemen, and the waters returned and covered the chariots and the horsemen, even all the host of Pharaoh that went in after them into the sea, there remained not so much as one of them." (Ver. 26-28.) The hand of faith lifted to beckon the wind from the east to roll back waters of the red sea for a deliverance of the chosen people from a cruel and degrading bondage was again stretched forth to command the same elements of nature for the overthrow and destruction of the army of a proud, haughty and godless king. The elements of nature are his servants in building up the nations of the earth, and in the

overthrow and destruction of the mighty powers which fight against truth and righteousness. Whether Pharaoh himself was lost with his army is not stated in our lesson. Ps. 136:15 seems to justify this fact. Which of the Pharaohs occupied the throne at this time is a matter of conjecture. The way of the transgressor is hard and presses on to destruction. God warns before he destroys. The wickedness and rebellion of a great ruler brings trouble, sorrow and final destruction not to himself alone but often to his subjects. Kaiser William and the present condition of Germany and all Europe is a modern illustration. When the wicked rule the people mourn. This tragic end of Pharaoh's army set the seal to Israel's deliverance from the bondage of Egypt. "Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Jehovah did upon the Egyptians, and the people feared Jehovah and believed Jehovah and his servant Moses." (Ver. 30-31.) They looked with a sense of security and exultation upon the gruesome spectacle of men, horses and dismantled chariots stranded upon the shores of the sea or drifting as helpless cadavers upon the surging waves of the sea over which they had passed in safety. In the presence of such a scene they were inspired with a sense of awe. The marvelous manifestation of divine power in their own deliverance, and the destruction of the foe, whose fierce pursuit had well nigh driven them to despair confirmed their faith in the Jehovah of Israel and Moses their leader. The cleavage between them and their old life in Egypt was now complete. Their allegiance to Pharaoh was now broken forever. Baptized unto Moses in the cloud

(Continued on page 13)

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East Mississippi Department

By R. L. Breland

WEST BAPTIST CHURCH

The second Sunday in January, 1924, I held my first services as pastor of this good church. West is located in Holmes County on the I. C. Railroad about sixty miles north of Jackson. It is a town of some 300 or 400 people, some of whom are colored. The Baptist Church has about 80 members, about one-fifth of whom live elsewhere leaving about sixty resident members and some of these seem to be a bit careless as to the welfare of the Lord's cause.

The weather was unfavorable but the congregations were said to be very good at both services. Not as many attended as could have done so, not even as many as should have done so, for no member of a church has a right to stay away from any services held by the church unless kept from doing so by the intervention of Providence.

Many worthy and faithful brethren and sisters are found there I realized even on my first trip. There is not space for calling names, but I will say, however, that Bro. C. E. White is Clerk, Sunday School Superintendent, sexton and Treasurer, and if there be any other position in need of a man he is ready. Bro. Wright is the faithful treasurer of the 75 Million Fund. Sisters Ferguson and Brock are W. M. U. leaders. Sister Brock is associational Mission leader.

A worthy program for the year was adopted by the church. 1. Enlisting the unenlisted. 2. Paying in full the 75 Million quota which is a balance of some \$600.00. 3. Painting of the church, which will cost some \$125.00. 4. A budget of \$500.00 for pastor's salary. 5. A genuine revival of religion the year round. It is also understood that the Baptist Record is to go into every Baptist home.

Such a large program for a small flock, none of whom are rich people, shows faith and a will to work. It also encourages the pastor to put himself out to his fullest to help such a flock to win out for the Master.

Some of the best preachers of our state have been pastors of this church. Some of those who have been pastor here are Dr. P. I. Lipsey, Dr. Hulbert, Dr. Bryan Simmons, Dr. W. O. Carter, Dr. Lomax and others. Ye scribe feels his littleness as he thinks of such mighty predecessors. He craves the prayers of all the people that he may be able to be a worthy successor to such mighty men of valor.

Blessing upon all the workers in His Kingdom everywhere.

NOTES AND COMMENTS

Eld. G. H. Suttle who is resting for a while at Philadelphia preached at Neshoba last Sunday. He also preached at Deemar last week.

Dr. H. W. Shirley began his pastorate at Philadelphia the third Sunday. He comes highly recommended as a preacher and pastor. May he do great things as a preacher in this field of opportunity.

Eld. Walter Kitchens, formerly of Noxapater, but now in Clarke College, Newton, has accepted the church at Providence in north Neshoba County.

The next Board meeting of the Neshoba County Baptist Association will be held with County Line Church near Union, the fifth Saturday and Sunday in March, beginning at 1:30 P. M. Saturday.

Among the oldest churches in Neshoba County is Mt. Nelson, nine miles east of Philadelphia. It was organized about the year 1841 by Eld. N. L. Clarke who then lived in that community. Sulphur Springs, a few miles southeast of Mt. Nelson, was organized a few years earlier but that church has long since disbanded. Bro. H. C. Greer and wife were among the leading members of both these churches. Possibly Sulphur Springs was dissolved when Mt. Nelson was organized. These historical facts are gathered from the writings of Brother Clarke.

(Continued from page 12)

and in the sea they passed to the leadership of Moses. (1 Cor. 10:2.) The will of Jehovah is to be the law of their life, and Moses their leader and the organ through which Jehovah's will is to be made known and his power realized unto them. The most pathetic thing in their future history is the wavering of this faith under the stress and storm of hardships and the bewildering conditions which came to them in the arduous journey upon which they now entered. The song of joy and praise often shifted to the notes of rebellious complaint against Jehovah and his leader, Moses. Their counterpart is often found among the people of Christ.

There are some practical lessons growing out of this early incident in the life of this chosen people.

1—We see God's method in executing his purpose. His purpose is gradually unfolded. He does not reveal the whole truth in one disclosure. Christ adhered to this method. The whole circle of Gospel Truth is not disclosed in the Old Testament. The Ten Commandments were not given to Abraham, Isaac or Jacob, nor to Israel in Egypt.

2—The call of the Israelites was not a call to eternal life but a call to earthly possession; the land of Canaan was given to them as a nation to serve a function of history. Their loyalty to God's laws had the promise of national prosperity and a long life to the obedient. Faith in God was an abiding confidence in God's faithfulness in carrying out the promises which he gave to them as a nation.

3—God's purposes were to be executed and realized through a trained and believing leadership to which the people would be responsive, as one divinely chosen and through whom God made known his will and manifested his power.

4—God calls his servants to the performance of tasks impossible of human achievement, that they may rely upon him for strength. God and his help can do all things.

SOME MORE S. B. T. S. NEWS

Since the writing of the last article for The Baptist Record, two important days in the history of the Southern Baptist Theological Seminary have passed: Our fourth Missionary Day, on the fifth of January, and Founders' Day, on the eleventh of January (today). Both of these days were fittingly observed.

On the fifth, we had the regular monthly meeting of the Mississippi Group with President Kitchens in charge. After devotional exercises, reading of minutes, announcements, attending to business, W. M. Taylor, of Oxford, talked to us in a very interesting way for a few minutes of his impressions of the great Student Volunteer Convention which was held in Indianapolis the latter part of December. W. S. Smith, who hails from the same town that Brother Taylor does, also spoke to us for a few minutes along the same line. Our meeting was dismissed with prayer by John L. Slaughter.

The Mississippi Group is planning to have its annual social on the twenty-fifth of this month. It is needless to say that we are anticipating a great time.

The Missionary Day services were in charge of Dr. Carver. The usual procedure was followed before the speakers were introduced, but the remainder of the program was quite different. It consisted of talks by five of our students and one of the young ladies from the Training School. Each talked on some phase of the Convention at Indianapolis which they had recently attended. Those who spoke were: L. F. Marsh, Florida; E. C. Kolb, South Carolina; D. P. Appleby, Missouri; V. C. Hargrove, Virginia; J. W. Moffitt, Tennessee; and Miss Dorothy Kellam, Georgia. Three of our foreign students followed with two minute talks. We felt that it was one of the best Missionary Days that we have had in the past two and one half years.

The Founders' Day exercises were, as usual, of deep interest to every student and friend of the Seminary. We were especially fortunate today to have with us Dr. David M. Ramsey, Greenville, South Carolina, and Dr. J. S. Kirtley, Cleveland, Ohio. Dr. Ramsey spoke in a reminiscent way of Dr. Boyce, God's Gentleman. His was the kind of an address that inspires men to try to follow the example of a truly great life. Dr. Kirtley spoke in a most interesting way of The Ultimate Function of a Theological Seminary in the Kingdom of God. He spoke in such a way as to grip the attention of his hearers.

It is a source of keen regret to all of us that Dr. Mullins is on the sick list. We are glad to announce though that the latest report is that he is steadily improving.

The Seminary and Training School are rejoicing with Dr. Kyle M. Yates and Mrs. Margaret Sharp Yates over the fact that they are now the proud parents of a bouncing boy who arrived this morning. Our hope is

that he will follow the example of his parents and grandparents.

—J. S. Riser, Jr., Reporter.

JACKSON COUNTY ASSOCIATION ORGANIZED

On January 13th, the churches of Jackson County, fourteen in number, met and organized the Jackson County Association. This county was formerly a part of the Gulfcoast Association. The new association has for its moderator Rev. R. L. Vaughan, Vancleave, with Rev. W. B. Haynie, Pascagoula, as clerk and treasurer. The first annual meeting of the new association will be held at Fort Bayou Church near Ocean Springs, 10:00 A. M. Thursday before the second Sunday in September, 1924. Rev. J. F. Brock was appointed to preach the sermon with Rev. W. B. Haynie as alternate.

Some time in November Hancock County withdrew from the Gulfcoast Association and organized a separate body to be known as the Hancock County Association. This leaves only Harrison County remaining in the old Gulfcoast Association and it is understood that they will change the name to Harrison County Association at their next meeting.

The movement to form our associations on county boundaries has just about been made unanimous in Mississippi. No doubt these smaller bodies will be able to do more intensive work which will result in a more rapid development of the churches.

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HOTEL MITCHELL
European Plan
Rates \$1.00—\$1.50—\$2.00.
Hattiesburg, Miss.
Write or wire for reservation.

KODAK FINISHING
Picture Framing
EIGHT HOUR SERVICE
Cliff Studio,
West Jackson, Miss.

JOHNSON'S FOOT SOAP
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
25 CENTS—ALL DRUGGISTS

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For Ambitious Well-Trained Men and Women

One of our biggest problems is securing honest, ambitious well-trained folks to fill the many demands for our graduates, coming constantly from the leading businesses and professions. If you are ambitious and conscientious and are willing to train yourself to efficiently merit our trust and fill a responsible position we will furnish the position at a higher salary carrying greater opportunities. Our many courses embody rudimentary courses in English, but more particularly will fit you into office positions. Ours is one of the South's oldest, largest and most thorough Business Colleges. With our assistance, age, sex, money, education, or previous occupation need not hinder you. Write for particulars in our plan and for a copy of our booklet, "Your Future, What Does It Hold in Store?" Address, Georgia-Alabama Business College, Dept. G-12, Macon, Ga., or Georgia-Alabama Business College, Dept. G-6, Atlanta, Ga.

SUNDAY SCHOOL LESSON

R. A. Venable

Scriptural Text: Deut. 4:32-40.
Golden Text: "Thou shalt love Jehovah, thy God with all thy heart, and with all thy soul and with all thy might." Deut. 6:5. Thou shalt love thy neighbor as thyself." Le. 19-18.

The time and the place of our lesson serve to heighten our interest. About 40 years have elapsed since Moses led the children of Israel across the Red Sea. The stirring, stormy incidents embraced within these forty years are passed over to be taken up in our studies later on. Moses had organized the former slaves into a nation at Sinai. They have shown their incapacity to enter the promised land. Their lack of faith and openhearted rebellion against God and Moses their leader sent them back to wander in the wilderness. In their wandering that generation found their grave. A new generation was raised up to take their place and become the heirs of the land of Canaan.

This new generation, under the leadership of Moses, have arrived in the land of Moab east of the Jordan upon the confines of the land of promise. Here upon the plain of Moab Moses delivered his last address to the people whom he loved and for whom he chose to suffer afflictions rather than to occupy the throne of Egypt. The speaker, the audience, the place and the contents of this last deliverance conspire to make the Book of Deuteronomy the gem of the five books of Moses. The lesson before us forms a part of his first oration on this memorable occasion.

"For ask now of the days that are past which were before thee since the day that God created man upon the earth and from one end of heaven to the other, whether there has been any such thing as this great thing is or hath been heard like it? Did ever a people hear the voice of God (a god) speaking out of the midst of the fire as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs and by wonders, and by war and by an outstretched arm and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes. Unto thee it was showed, that thou mightest know that Jehovah he is God, there is none else besides him." (Ver 32-35) The "for" introducing verse 32 refers back to verse 31. That Jehovah is compassionate, he will not forget the covenant which he made with the fathers of Israel, "For" justifies the declaration by offering the consideration why God will not break his covenant with his people. These considerations are found in his dealing with Israel and the revelation of his presence and power to them. Never at any time or in any place since man's residence upon the earth have such marvelous manifestations of God been vouched safe as those at Horeb, to Israel in giving the law.

1. The first manifestation to which he refers is to that of Sinai. The grandness and awe inspiring

scene at Sinai challenge comparison. Moses bids them recall that august event, which stands without a parallel in the history of God's dealing with mankind. The revelation to Abraham, Isaac and Jacob pass into an eclipse in the presence of the outshining glory of Jehovah upon Sinai's summit. (ver. 32) The rocking mountain sending from its gloomy sides, the trembling smoke the lightnings flash, the thunders roar, and the blast of the trumpet formed the symbols of his presence which drove terror to the hearts of Israel. Out of the fire came the voice of God. So overwhelming was the scene that Moses said "I exceedingly fear and quake." (Heb. 12-21) Often had God disclosed himself to Moses during the years of his leadership, but never in such excellent glory. In his closing address Moses calls the people back to this awful scene to assure them that Jehovah will not forget his covenant with them.

2. The second incident he calls them to consider is God's electing grace in taking them out of Egypt. This choice of Israel and their rescue from Egypt calls forth signal manifestation of Jehovah's power. He had taken them from the midst of another nation by trials, by signs, by wonders and by war, by a mighty hand and by an outstretched arm and by great terrors, all these came before the eyes of the chosen people. All these signal manifestations of divine power in breaking down the proud heart of Pharaoh, Moses brings in review before these people.

3. The purpose of this divine choice of Abraham and his seed after him, and the deliverance of his posterity from Egyptian bondage was that Israel might know that "Jehovah he is God, there is none besides him." The right conception of God is fundamental. It lies at the basis of all true religious service and worship. The Ten Commandments were educative in that they revealed Jehovah as the only true God not alone of Israel but of all the nations of the earth whose authority and relations to men demand obedience. They revealed the nature and character of God and defined man's obligations to God himself and of man to man. These lessons came from the voice of God out of the cloud and fire which crowned the mount of God. There are many indications that the Israelites had fallen under the influence of Egyptian idolatry. Their vision of the God of Israel had been clouded and their minds in a way corrupted by the degraded and superstitious worship of gods many and lords many. The golden calf made by the people while Moses was upon the mount, tells the story of their polytheistic corruption. The elimination from the mind, heart and life, was the work of centuries of education and discipline, and was not fully accomplished until the captivity in Babylon. It took Jehovah's purpose to drive out from the heart of his chosen people the last rival of his occupancy of their heart and life. He is a jealous God. He will not dwell in a divided nor accept a divided devotion. All must be his, or he will have none. His un-

wearied patience in conquering a recognition of Jehovah as the only true God to be worshipped and served takes up most of the pages of sacred history. His purpose of redemption could make little headway until the last idol in Israel was cast down and every altar overthrown.

4. The impelling power moving Jehovah to the choice of Abraham and his seed after him, now comes to expression in Moses last deliverance to the people; that impulsion is love. The all powerful one is the all loving one whose purpose is lovingly to teach, train and guide his own to the perfect day. "Out of heaven he made thee to hear his voice that he might instruct thee, and upon earth he made thee see his great fire, and thou heardest his words out of the midst of the fire." (ver. 36) Moses would keep his audience in the light of glory which gathered in awe inspiring grandeur, around Sinai's Summit. He would stir the minds by the echo of Jehovah's words, on that memorable occasion when the Magna Charta of the nations was promulgated. All this matchless display of divine glory in organizing Israel into a nation, and providing them with a system of law, religious civil and ceremonial which the conduct and affairs of the nation were to be regulated were the outflow of Jehovah's love. "And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt, to drive out nations from thee greater and mightier than those to bring thee in, to give thee their land for an inheritance as at this day." (Ver. 37-38) How strange must these words have appeared to a nation, whose thought of God, was not unlike those of idolatrous nations, around them whose gods were to be propitiated and kept in a good humor by sacrifices and servile fear who neither loved nor demanded love in return, but abject and slavish fear, and cowardly and craven dread. What an unthought of motive in laying the foundation of a great nation! But such was the impelling power which actuated God in the choice, of the patriarchs and his fostering care of them and their children through the cycles of time; asking only love and obedience in return. The thought of these people had not apprehended God as love. The measure of Jehovah's love had never dawned upon them. But here, in the beginning of God's purpose to save a lost world is seen a dim out-shining of the great truth that "God is love", and "that he so loved the world that he gave his only begotten son, that whosoever believeth may have in him eternal life." (John 3:16) Out of his love he sought to bring Israel to know him as Jehovah, the one and only true God and besides him there is none else. The seed of Abraham was rescued from a degrading bondage and put in possession of the land of Canaan, that they might be trained in the knowledge of God and become the recipient of his special blessings and the custodians of the

(Continued on page 15)

IN MEMORIAM

RESOLUTIONS OF SYMPATHY
And Condolence to the Memory of
Mrs. Pearlee Moore, by the
Enterprise Baptist Church
and Sunday School

1st. Whereas, on Tuesday, the 27th day of November, A. D. 1923, it pleased the Almighty Father, in His infinite wisdom, to remove from earthly scenes and cares, Mrs. Pearlee Moore, a faithful member of the Enterprise Baptist Church and Sunday School, who displayed during her useful life these gifts and graces, which commended her to all her friends and associates; therefore,

2nd. Be it resolved by this church and Sunday School that in the sudden demise of our beloved sister, co-worker and friend, we have parted with a splendid Christian character, who in her earnest, resolute spirit, enduring patience and strong Christian faith, in our Lord and Savior, will be ever an example for others to follow.

3rd. Be it further resolved that we extend to the family of the bereaved in this time of their deepest affliction our heartfelt sympathy in this, our commonly felt loss; and,

4th. Resolved that a copy of these resolutions be sent to the family of the deceased and to the Baptist Record for publication and that the same be recorded on the minutes of this church.

Fraternally submitted,

Jno. L. Buckley,
Mrs. S. H. Andrews,
Mrs. Hardy Dear,
Committee.

Elder R. K. Cleveland

Brother Reuben K. Cleveland of near Union County, Mississippi, departed this life January 4, 1924. He was hurt by a wagon July 12, 1923, and lingered until the above date. His suffering was intense.

He was born July 20, 1863, he joined Rock Branch Baptist Church in August 1884 and was baptized by Eld. J. M. Moore. He was licensed to preach by the same church on July 18, 1890 was elected clerk of the church in 1892 and was ordained in August 1894, Elders J. M. Moore, J. K. P. Showers and G. W. Breland forming the presbytery. His first pastorate was Linwood Church, Neshoba County. He was called to be pastor of his home church in December 1896.

He served a number of churches in Newton and Neshoba Counties during his ministry of nearly thirty years. He was pastor of only one church when he died, Ebenezer, Newton County. He was a strong doctrinal preacher. He stayed close to the revealed word of God as Baptist have always understood it. He was zealous in the cause when able to go.

He was married twice. His first marriage was to Miss Katie Payne in 1885. His second marriage was to Miss Delia Chaney in 1905. Eight children were born unto the first

MORIAM

OF SYMPATHY
to the Memory of
Moore, by the
Baptist Church
Day School

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L. Buckley,
S. H. Andrews,
Hardy Dear,
Committee.

K. Cleveland

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Miss Katie Payne
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union, seven of whom still live, and
one unto the last, still living. So he
left a wife and eight children to
mourn his going, to whom our sym-
pathy goes out.

He was buried in Rock Branch
Cemetery in the midst of a large
number of relatives and friends,
Elder G. O. Parker conducting the
services, assisted by the writer.

One by one our comrades are fall-
ing. Their going, each successive
one, makes the earthly path more
solemn and lonely, but the heavenly
mansion is nearer and brighter as
we remember they are waiting for
us over there.

Mrs. Emma Owens

On Monday night, December 31st,
the death angel visited the home of
Mr. H. C. Owens and plucked his
companion, Mrs. Emma Owens, from
him. Sister Owens seemed to be
enjoying good health when she re-
tired that night, but woke near
eleven o'clock and only lived a few
minutes.

She was nearing her sixty-fifth
birthday, had lived the life of a true
Christian, having become a member
of the Little Bahalah Baptist Church
in youth, later in life moved her
membership to Strong Hope Baptist
Church near her home where she
died. The remains were laid to rest
in the Strong Hope cemetery
Wednesday afternoon, her pastor,
Rev. J. A. Chapman, conducting the
funeral services.

Mrs. Owens was the mother of
nine children, three of which have
gone on before, thus leaving hus-
band and six children to mourn her
departure, and to prepare to meet
her in the realms beyond.

She was the daughter of an old
Copiah citizen, Joseph A. Foster,
who passed away more than 23 years
ago. She is survived by five broth-
ers and two sisters.

Her departure was our loss but
her gain.

—A Friend.

Beauregard, Miss.

(Continued from page 14)

true knowledge of Jehovah as the
one God of heaven and earth. God's
redemption will never be realized by
the nations of the earth until they
honor Jehovah as God alone, whose
posture toward hte whole grade of
moral intelligence is one of love.
The purpose of Israel was to realize
this momentous truth and exemplify
it in their life and convey it to all
the nations. But alas! Israel failed
in her mission and lost her national
existence.

"Know therefore this day and lay
it to thy heart, that Jehovah is God
in heaven above and upon the earth
beneath there is none else. (Ver.
39) Right conception of God is in-
dispensible to the progress and devel-
opment of any people. These
Israelites must not on'y have a head
knowledge of God, but some of the
heart as well; their affectional must
take God in, as the object of their
supremest love. His commandment
must be loved and obeyed, because
they emanate from a loving God who
has chosen and engages to redeem
Israel and out of his love to guide,
bless and keep them forever."

5. Moses now, in conclusion, de-

fines the duties of Israel in their
relation to Jehovah, who out of love
has called them to be his people
and covenanted to be their God.
"And thou shalt keep his statutes,
and his commandments, which I com-
mand thee this day, that it may be
well with thee and thy children after
thee, that thou mayest prolong thy
days in the land which Jehovah thy
God givest thee forever." (Vs. 40)
One day a Scribe in all sincerity
asked Jesus, what sort of command-
ment ranks first, that is what is it
in a commandment which places it
first. (See Mark 12:28-29) Jesus
replies: "Hear, O, Israel The Lord
our God, the Lord is one, and thou
shalt love the Lord thy God with all
thy heart and with all thy soul and
with all thy mind and with all thy
strength. The second is this; Thou
shalt love thy neighbor as thyself."
One can see why this commandment
is first. 1. God is the only one as
the source of all authority, and
worthy of supremest affection. 2.
The commandment calls into exer-
cise the highest and best elements
of our nature. The mind, the heart,
the soul and the strength. Love is
the duty of man to God and this is
in itself a revelation of the nature
of God. It is only one who loves,
who demands love and only in one
in whom love is supreme demands
love as the supreme duty. But to
love God supremely, prompts the
keeping of all his commandments
and statutes. Moses assures Israel
that prosperity will crown their lives
and the lives of their offspring.
Apostasy from God and open rebel-
lion to his will has brought a curse
to the nations of the earth.

BAPTISTS COMMEND REV. H. W. SHIRLEY

The following resolutions have
been adopted by the congregation of
the First Baptist Church:

Whereas, It has been our good
pleasure, in the providence of God,
to have for our pastor for the past
three years, the Rev. H. W. Shirley;
and,

Whereas, During the readjust-
ment period since the world war, as
a man and as a preacher of the Gos-
pel, he has never trimmed his sails
to the passing breeze, but has un-
compromisingly stood four-square
against sin and the devil, both in the
individual and community life; and,

Whereas, Often against great
obstacles he has waged these battles
against sin in high places; and,

Whereas, In the Master's own good
time, he has emerged gloriously vic-
torious in the principle for which
se stood; and,

Whereas, On January 2nd, 1924,
he offered his resignation as pastor
of the First Baptist Church of Fred-
erick, Oklahoma, that he might ac-
cept the pastorate of the First Bap-
tist Church at Philadelphia, Missis-
sippi:

Therefor, Be it Resolved:

First, That the First Baptist
Church of Frederick accept with
deep sorrow the severance of the
holy ties of church and pastor which
have bound them and Brother Shir-
ley for the past three years.

Second, That Brother Shirley will
be sorely missed in the city of Fred-

erick, and in the councils of his own
people throughout the whole state of
Oklahoma;

Third, That while the severance of
the sacred relation of church and
pastor is a serious and solemn act,
we can but trust that it is the good
pleasure of Him that doeth all
things well;

Fourth, That we commend Broth-
er Shirley to the brethren of Phil-
adelphia, of the state of Mississippi,
and to our whole southland, as a
man who stands four-square for
righteousness in all places, and as a
great gospel preacher;

Fifth, That our prayers shall fol-
low him as he goes to take up our
Master's work in another state, real-
izing in the broadest sense, that our
Master's work is all one, and that
Brother Shirley is only transferring
to another state his activities in our
great task, that of preparing a great
church, blameless, for the second
coming of our Lord and Master;

Sixth, That these resolutions be
printed in our city papers, and the
city paper of Philadelphia, Missis-
sippi, the Baptist Messenger, and the
Mississippi Baptist state paper.

T. A. GROSS,
D. W. WOMACK,
W. G. HOWLAND,

The Committee.

Read and approved by the First
Baptist Church this 9th day of Jan-
uary, A. D., 1924.

JOHN HODGES,
Church Clerk, Pro-Tem.

Matty: "I wonder if Professor
Kidder meant anything by it."

Charlie: "By what?"

Matty: "He advertised a lecture
on 'Fools', and when I bought a
ticket it was marked, 'Admit One.'"

BOILS

Old Sores, Cuts and
Burns have been
healed since 1820
with

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for misfortune, every per-
son should have a ready re-
serve in cash.

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you deposit this reserve in
Mississippi's largest bank.
Separate it from your other
money. Then when you
need the money it will be
available.

This bank will pay you
4% compound interest.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

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of this paper. Don't fail to let our
advertisers know it. When an-
swering their ads, men-
tion this paper.

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THE FOREIGN MISSION BOARD faces

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5. The Greatest Debt in its History!

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PAY CAMPAIGN PLEDGES,
and
GIVE TO FOREIGN MISSIONS.

DO IT NOW

OR LOSSES WILL BE IRRETRIEVABLE.

WHY SHOULD BIRTHS BE RECORDED?

1. To prove age and legitimacy of heirs.
2. To prove validity of contracts by alleged minor.
3. To establish age and citizenship and descent, to vote.
4. To prove legal age to marry.
5. To prove claims of widows and orphans under widows' and orphans' pension laws.
6. As evidence in enforcement of education and child labor laws.
7. As evidence in the claim of exemption or right to jury and military service and many others.

Why Should Deaths Be Recorded?

1. The various items on death certificates supply valuable information to health officers in fighting disease.
2. This record assists in claims of settlements of property, life insurance, and other business relations.
3. Gives needed information relative to deceased.
4. Certified copies of death certificates are legal documents and are recognized in courts of law without question.
5. Death Certificates show the death rates in various countries for different periods and for different diseases.
6. Localities and even states are often maligned with reference to health conditions. Death records make it possible to disprove such charges, and many others.

Yours truly,

—R. N. Whitfield, M. D.,
Director, Bureau of Vital Statistics.

TO THE BAPTIST MEN OF THE SOUTHERN BAPTIST CONVENTION

It is with great joy that the Baptist forces of Memphis extend an invitation to the Baptist men of the Southern States to be with us during the men's convention in February. We urge every Baptist layman and minister to join us in this great meeting.

We want to know you, and have you as our guests in our great city and our homes. We want you to see and know Memphis and Memphis people.

Memphis homes will be open to delegates on the Harvard plan—bed and breakfast free for the guest.

For your pleasure, a program of entertainment is being planned. You will be met at the train, and from that moment until you leave our city, it will be our privilege and joy to make your sojourn, not only pleasant, but also of lasting benefit to you.

Dr. Henderson and his splendid committee have planned an excellent program. It will be a joy and blessing to know and hear the brethren who will have part on the program.

Write to Dr. W. J. Cox, Memphis, for reservation.

May we all obtain a great blessing in this coming together, knowing one another, studying together, and planning for the Kingdom work.

Fraternally yours,

Jno. W. McCall, Chairman,
C. S. Leavell, Secretary,
Jno. L. Davis, Transportation,
J. Cox, Entertainment.

JERUSALEM SEES BEGINNING OF BAPTIST SEMINARY

Southern Baptists who are interested in foreign mission work in general and that in Palestine in particular, will rejoice to learn that the beginning of a seminary at Jerusalem has been made by Missionaries Watts and Hanna, Brother Pearson, the third member of the group, having been compelled to return to his home in Alabama because of the breakdown in the health of Mrs. Pearson.

Here is the story from Brother Hanna as he writes it to Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, from which Brother Hanna recently graduated, his expenses through the seminary having been provided by the Men's Bible Class of Calvary Baptist Church, Washington:

"I have some good cheery news to tell you. Three weeks ago the Lord brought into our number another fine young Jewish man as a convert, who has felt called of God to give himself entirely to the ministry. Brother Watts and I have planned to give him and the other Jewish worker we have here a theological course. Brother Watts is to give the studies in Biblical Interpretation—Old and New Testament; and I am going to give the course in Church History and Evangelism. So, we have the beginning of the Palestinian Baptist Theological Seminary. Hallelujah! You will be pleased to know that I am going to use your book, 'With Christ After the Lost' as our textbook."

Our missionaries at Jerusalem have found a beautiful and commanding site for the launching of an intensive missionary program there that will extend throughout Palestine and Syria, but the Foreign Mission Board has not been able to make any purchase yet because of its hampered financial condition. If Southern Baptists will rally to the limit of their ability this year and complete the raising of the 75 Million Campaign objective, the Board will have the funds with which to take care of its indebtedness and make a lot of improvements on many fields that are absolutely imperative if our work is not to suffer irreparably for all time to come, and hundreds of thousands of persons die without any knowledge of Jesus Christ.

God is showing His favor upon the work in the land made sacred by the life and labors of our Savior. Will Southern Baptists enter the door of opportunity which the Heavenly Father has opened?

NEW BOOK ON BIBLE

By J. B. Tidwell,
Baylor University.

The new book, the Bible Period by Period, by D. J. B. Tidwell, head of the department of Bible at Baylor University, just published by the Sunday School Board is probably the most exact and most comprehensive study of the Bible as textbook yet presented by a Southern Baptist to Southern Baptists. The book is a worthy contribution in the direction of genuine Bible study.

The book is so organized and so developed that its practical use in college and universities as well as in Bible classes, Bible institutes, and preacher's conferences is assured.

No Sunday School teacher who will use this book carefully will ever plead guilty of ignorance of the Bible before a Sunday School class or group of Bible students. No preacher should be willing to do without this book. Every W. M. S. member will find profit in it. It not only gives a study of the Bible itself but re-ates it properly to the history of the Jews, Romans and other nations and tribes. The political, economic, and social customs of the times have not been overlooked. The wordly religions were many and strong in the early days. The teaching of the Scriptures must be viewed in the light of these. The author wisely places each religion in its proper place.

Dr. Tidwell has given an introduction to each chapter and has divided the body of each chapter into logical sections. The chief points in each section are adequately stressed so that every thoughtful person who reads this book will find himself possessed with clearer and finer conceptions of God's revelation to man as recorded in the Bible.

Although Dr. Tidwell brought out a book a few years ago under the same title, the new book is far more extensive in its treatment of each period of Bible history. Many new sections will be found in each chapter.

Dr. Charles. D. Johnson.

When a little Southern lad returned from Sunday School one afternoon he heard his parents discussing the boll-weevil with a caller.

"It isn't right to be afraid of 'em," he put in.

"What do you mean, dear?" his mother asked.

"Why, my teacher says we must fear no weevil."

The train came to a grinding stop at a small town in the South and the head of a gentleman of color protruded from a window at the end of a car. Seated by his side could be seen a brown-skinned maiden.

"Does yo' know a cullud pusson by de name o' Jim Brown what lives here?" he asked of a station lounge.

"Ain' nevah heered o' no Jim Brown hyah, an' Ah lived in dis town fo' ten yeahs."

"Is yo' right suah dey ain't nevah been no Jim Brown aroun' hyah?"

"Positutely."

"Den," announced the arrival, reaching for a suitcase, "dis is whah his new son-in-law gits off."

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Mr. T. Weber Mississippi has lower house to s years.

Mr. Bok told mitte that it wa much money he started.

In the inaugur Governor Whitfie Capitol, Mississippi were out in full Mississippi College

Methodists seen zation of the Gre Living Church. Th Russian Church. of either one of t

Physicians repr tion of the Leag and reported that had already impr and would doubtl

The Scofflaws h ton last week, bu response to their and some good lambast them.

Senator Blair o bill in the Missis per cent tax on a the state. It has hope will enacted billion cigarettes, increase of seven to smoking by w

Dr. W. B. Crun sion Secretary in president of the because his advoc for the president friction between h opposes Underwoo sound on the liquo

Nicolai Lenine government died obscurity by being against Czarism brother was execu years ago and Nic as what he regard in Switzerland at been previously b at this time to for acter, as the wor facts in Russia.

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